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Moral Essays,

Contain'd in several

TREATISES

ON MANY

Important Duties:

Written in *FRENCH*

By *Messieurs du Port Royal.*

Done into *English*

By a Person of Quality.

First Volume.

The Third Edition, with Amendments.

LONDON,

Printed for *Sam. Manship*, at the *Ship* in *Cornhil*, near the *Royal-Exchange*, MDCXCVI.

M·E T

Repair No. 516/03.

ADVERTISEMENT.

NOthing had to have been said of the Project or Design had it not been, that some men have mistaken the Nature of the Work, and applied to it Rules, which neither belong to it, nor were ever intended for it. This will be best known, the World conceiving it to be the Effects of idle Hours, and that having no worth but in the Work it self, will judge thereof by it: the sooner, for the little Correspondence and Foreign Commerce we hold.

We will therefore content our selves to answer some Objections touching the Book it self, and the Title it hath given it, viz. Moral Essays: It would be a mistake to conceive that to be any thing was pretended to be known, or that some abstruse and confused Glimpses, or light Sparks of Christian Illumination. On the contrary, some of them [illegible] speculative Points; and there is none of them that do not contain Truths most plain, and of the greatest importance.

The reasonableness of making choice of this Title was this. That Christian Morality concerning it self, and the Duties it requires, to be all entirely performed, is so great, and the Commands so great to restrain men the Body that directs it, [illegible] contains, and those many Divine Precepts [illegible] have been thought better to Essay or Try, and by proving ones self in the performance of the one, and of another, whilst it has been enquired, in the particular matters here handled, to advance every Man in the state of himself, without undertaking the Province of disposing and ordering them according to Method. And this is what is meant by the word Essays.

Farther:

Perhaps this way of writing has been choſen
neſs. Yet true it is, that this diſorder wants no
tages, and thoſe no inconſiderable ones. For if
tice there is a neceſſity of filling Methodical W
infinite number of things, which have no other
that of their being requiſite to Order; *and to lea*
of great uſe, for this only reaſon that they canno
take place in the preſcribed Method.

The neceſſity which one obliges himſelf to of ty
necting together former thoughts, to thoſe that fo
in another, of admitting many common trivial
are not taken up by choice or inclination, and whi
other uſe than to fill up certain gaps and void pla
tye and knit together the ſeveral parts of the di
that in pieces exactly methodical, many things are
ones mind, and others omitted which one would ha

Not that I pretend to equalize Writings compos'd
having no connection one with another, to Treati
coherent and methodical. No, I only pretend
that a Piece is not altogether to be ſlighted, thou
whereof it is compoſed be not rang'd in ſo exact a
ſo neatly jointed one with another: And Exper
out the Truth which I advance; from divers Wr
kind, which have had great vogue and eſteem.

But if ſo preciſe an order be not to be ſought for
ticular Treatiſe of this Volume; it ought with
be expected in the diſpoſition they have amongſt
which is arbitrary enough. Nevertheleſs, as Or
thod are of ſeveral kinds, and that there ar
where ſome order may not be imagin'd; the follo
rations may give a Reaſon plauſible enough of the
theſe Treatiſes.

The firſt duty of Man is to know himſelf; and t
ſelf is to be fully acquainted with his own corr
weakneſs. To teach this is the ſubject of the First
Of the Weakneſs of Man.

But we ought not to ſtop here, having known ou
muſt endeavour to know God; not by a Knowledge
Philoſophical, but Beneficial and Chriſtian; by a
to may be a Light to guide our ſteps in this lif

ve to the end we aim at. And this is the proper drift of the Second Treatise; Of Submission to the Will of God; *Which contains the Principles of all those duties we are obliged to, during the course of our life; since there are some which are not in this double contemplation of Gods Will, consider'd on one side as the rule of our actions, on the other as the cause of whatsoever happens.*

Had not Man been corrupted, almost no other instructions than this had been needful; all Christian Justice consisting in knowing and performing the Will of God. But as there are many things that weaken in the Just, resolutions they have made of obeying God, and preferring him before all things else; they ought to use many means to maintain and strengthen themselves in their good resolves. The most common, most efficacious, most authoriz'd by Scripture, and the Examples of Saints are those of Fear, *the Subject of the* Third Treatise; *in which are particularly consider'd the Reasons that even the Just have to live in a continual dread of God Almighty.*

The Three first Treatises look directly only at the interior duties of Man, with relation either to God or to himself: But since God hath oblig'd the greatest portion of Mankind to a life of commerce with others, and that Salvation ordinarily depends on their conduct herein; it is needful to foresee the principal errors we, for the most part commit in treating with others, and to consider the means how to shun them. And this has been endeavoured to be done in the Treatise which has for Title, Of the means to conserve Peace amongst Men.

Lastly, Having given several useful Advertisements for conserving Peace; it was thought convenient to look up towards the Fountain-head of all direction, in the Treatise of Rash Judgments, *where endeavours are us'd to regulate the mind in the Judgments it makes of Men, and all other things, and to inspire the love of Truth and Justice, and the hatred of a certain rash presumption, which in the World gives sentence of an infinite number of things.*

Perhaps these two last Treatises may seem to some fill'd with a number of observations too close, too particular, and too common: But perhaps also there will be found some who may reap so much the more profit out of this minute handling these matters, as by experience they shall know that the most part of

discourses made in general, are of little use, some want of sincerity or knowledge there is almost no who applies them home to himself. So that to ob- flect on their faults and duties, there is a neces- larizing them in the most plain and simple manner. Nor ought one to be reserved in this particular, lest the things propos'd should prove little and triv- the World all things are mean and little, throug- of the end all our actions tend to: In Religio- through the greatness of that it proposes to its self. those who know in what Christian Vertue consists, rant, that it shews it self in nothing more than in Men in their particular life, and ordinary actions. sions of doing great things are rare, and the Grace them faithfully, is not to be obtain'd but by that att- care which every one shall have to acquit himself of th- mon duties which compose the body of our actions and l-

There only remains to advertise, that it may be obser- some places (which are very few) certain thoughts have borrow'd from Books publish'd; viz. From the thought Mr. *Paschal*; the Art of Thinking, and the Educatio- a Prince. *Since these are become publick, it was believ'd might, by that right the Publick has there to them, make t- use of them, and that no body could blame this procedure, whilst by this sincere acknowledgment Justice was done their Authours.*

Perhaps the Treatise of the Education of a Prince *may become one Volume of these* Moral Essays; *its Authour having acknowledged, that he could have wish'd it might from the beginning have born that Title: Since the Treatises whereof it is compos'd are fit to make part of the design of these Essays, and that he gave his consent it should for the future be look'd on as one of the Volumes of this Piece.*

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MORAL

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MORAL ESSAYS.

First Treatiſe.

Of the Weakneſs of Man.

Miſerere mei Domine, quoniam infirmus ſum.

I.

PRIDE is a ſwelling of the heart, by which man dilates and magnifies himſelf in his own imaginations, and the Idea, or conceit of ourſelves it imprints in us, is an Idea of ſtrength, of greatneſs, and of excellence. 'Tis upon this ſcore Riches puff us up; for they give us occaſion to eſteem ourſelves as mighty and great. We look upon them according to the expreſſion of the wiſe man, as a ſtrong hold ſheltering us from the injuries of Fortune and enabling us to Lord it over others: *Subſtantia divitis Urbs roboris ejus.* And hence ſprings that inward haughtineſs, which is according to St. *Auguſtine*, the worm of Riches.

II.

The Pride of the Great, is of the ſame nature with that of the Rich, and, like it, conſiſts in the Idea they have of their own ſtrength. Now, whereas, ſhould they conſider themſelves alone, they could not find in themſelves wherewith to frame this conceit: Their cuſtom is, to add to

their own being whatever belongs to, or hath
nexion with themſelves. A great man, in the Ide
of himſelf. is not one ſingle man alone, but a
up of all thoſe, who depend on him; and he im
ſelf to have as many hands as they altogether
cauſe all theirs are at his diſpoſe, and move at h
A General of an Army alwayes looks on himſe
midſt of his Souldiers. Thus it is that
endeavours to fill as much room as he can i
thoughts; and it is but to augment and magnifi
every one there frames of himſelf, that we pre
and ſtrive to grow great in the World! 'Tis the
deſigns of all ambitious men; nor had *Alexander*
any other in all the battles they fought. If one
why the *Grand Seignieur* lately caus'd the death
dred thouſand men in *Candia*, with confidenc
anſwer, that it was only to add to the pourtrai
he had drawn of himſelf in his own mind, t
Conqueror.

III.

This it is, that hath brought forth all thoſe h
which dayly increaſe, as this inward pride
exorbitant, or leſs diſguis'd. I fancy that
took the ſtile of *High and Mighty Lord*, lo
ſelf as rais'd above the heads of his Vaſſals; and
he would make known by this Epithete of *Hig*
agreeable to the low lines of man. The Eaſtern
goes our European World, in the numerouſneſ
being much more fooliſhly vain. Entire pages a
to contain thoſe of the leaſt of your *Indian* King
there they ſet down the number of their Elepha
nues, and Jewels, all which compoſe that imagi
which is the Object of their Vanity.

IV.

Perhaps alſo, what makes us deſire with ſo r
the approbation of others, is that hereby we ar
ſtrengthen'd in the Idea we have of our own Excelle
blick teſtimony gives us an aſſurance thereof;

tors being as many witneſſes, perſwading us we are not miſtaken in the opinion we have of our ſelves.

V.

Pride growing from Spiritual Endowments, is of the ſame kind with that grounded on outward advantages; and, like it, conſiſts in an Idea repreſenting us to our own eyes as great, and making us judge our ſelves worthy to be eſteem'd, preferred, and reſpected: whether this Pride ſpring from ſome quality we diſtinctly know in us, or from a confus'd image of ſome excellence and grandeur we attribute to our ſelves.

VI.

From this Idea alſo riſes the pleaſure or diſguſt we take in many little things; which either pleaſe or chock us, without our determining the reaſon on the ſudden. We take pleaſure to win at all games whatſoever, even without any ſpice of Covetouſneſs; and we are diſpleas'd when we looſe: and why? when we looſe we look upon our ſelves as unfortunate, which implies an Idea of weakneſs and miſery; when we win, we ſeem happy, and this repreſents to our minds an Idea of ſtrength, and makes us take our ſelves for fortunes favourites. 'Tis with pleaſure we talk of ſickneſſes and dangers we have run through, for thus we appear to our ſelves, either to have been Gods particular charge, or elſe to have us'd much courage and much addreſs in overcoming thoſe evils incident to humane life.

VII.

If therefore our Pride proceed from the Idea we have of our own ſtrength and our own excellence; the beſt means of eſtabliſhing the contrary virtue of humility, will be to convince us of our own weakneſs. The tumour muſt be lanc'd, to give vent to the wind that ſwells it up. We muſt undeceive and free our ſelves from thoſe falſe lights by which we appear in our own Eyes Great; by placing before them our own littleneſs and infirmities; yet not ſo as

to diſcourage and reduce our ſelves to deſpair; and we may be preſs'd on to ſearch for, in God, that ſuccour, that greatneſs and ſtrength which find in our own being, no nor in whatever e thereunto.

VIII.

But ſpecial care is to be had, leaſt in doing th in the ſteps of ſome Writers, who, under colo bling and bringing down the pride of man, have red to reduce his Nature to the condition of Be hurri'd to the extravagance of maintaining it to l vantages over that of theirs. 'Tis true, thei produce an effect quite oppoſite to what they pr are juſtly eſteem'd rather as diſports of Wits, nings of ſerious perſons. Man hath within hi ledge ſo clear, ſo lively, of his pre eminence ab that it is a vanity to pretend to obſcure it by lit and little idle falſe ſtories. All that truth it ſelf to teach us humility, and often we find but too r ſions to elude its arguments, how lively and preſſ What can we then expect from theſe little r whoſe falſity we ſufficiently know from a boo we cannot ſilence.

IX.

It is to be fear'd theſe diſcourſes, inſtead of co a ſincere acknowledgment of mans baſeneſs, and humbling his pride, on the contrary proceed fro vanity, or a taint in nature of a yet deeper malig there are ſome, who, deſiring to live like Beaſts thing much humbling in thoſe opinions by which made like to them; nay, they find a ſecret con they grow leſs aſham'd of their irregular ways, appear more conformable to nature. Moreover glad to bring down, and leaſt with themſelves th luſtre and greatneſs dazle them; little care they

the ſame nature with Brutes, ſo they place but in the ſame rank Kings and Princes, Wiſe men and Philoſophers.

X.

Let us not then loſe time in ſifting theſe idle Fancies for proofs of our weakneſs, ſince we have ſo many true and real ones of it our ſelves; for this we need but take a view of our Bodies and Souls; yet not ſuch a ſuperficial and deceitful one, as, concealing what pleaſes not, ſhall only ſet before our eyes what we have a mind to ſee. No, this view muſt be a full diſtinct and ſincere one, a view making us appear ſuch as really we are; acquainting us with what we truly have of weakneſs and ſtrength, of contemptible, and great.

XI.

Looking then on man afar off, we preſently perceive a Soul and Body faſten'd and ty'd together by an unknown, nay, incomprehenſible knot; by which it comes to paſs that the impreſſions of the Body affect the Soul, and thoſe of the Soul work on the Body: whilſt not one is able to conceive the reaſon or ways of this communication betwixt natures ſo much differing. After this, approaching nearer to take a more diſtinct ſurvey of theſe differing Parts, We find the body to be a Machine compos'd of innumerable Pipes and Springs, fitted to produce infinite diverſity of actions and motions, whether for the conſervation of this Machine, or for other intents to which they are directed: That the Soul is an intelligent being, capable of good or evil, of happineſs or miſery: That there are certain actions of this Machine of our Body that depend not on the Soul, and that there are others which need the concurrence of her will, and which would not be without it; and that even of theſe actions ſome are neceſſary for preſerving this Machine, as eating and drinking; others for other purpoſes.

XII.

This Machine, though ſo cloſely united to a Soul, is neither immortal nor free from being diſorder'd or diſcompos'd: On the contrary, its diſpoſition is ſuch, that it can laſt but a certain number of years, and in it ſelf carries the cauſes of its own ruine and deſtruction; nay, often it is ſpoil'd and broken in pieces in a very ſhort time. It is ſubject, even whilſt it ſubſiſts, to an infinite of painful diſcompoſures, which we call diſeaſes. Phyſitians in vain have attempted to give us an exact catalogue of them; they are more than they can know: it being impoſſible this innumerable multitude of ſprings and ſmall pipes, conveying to and again the humours and ſpirits of the Body, ſhould ſubſiſt almoſt without ſome diſorder. But, which is more grievous, this diſorder ſtays not in the Body, it ſiezes on the mind, afflicts it, diſquiets it, and is the cauſe of its pain and ſadneſs.

XIII.

Man hath a power to move certain parts of this his Machine which are at the beck of his will, and, by the motion of it, to ſtir and move ſome adjacent bodies, according to the degree of his ſtrength. This ſtrength is ſomewhat greater in one, then another; but very inconſiderable in all; ſo that to bring about any work of moment, he is forced to make uſe of thoſe great motions he finds in nature, to wit, of Water, Air, and Fire. Thus his own weakneſs is ſupply'd, and thus he can bring to paſs many things, which by himſelf he could not compaſs; but, after all this, all he can do is very inconſiderable; and it is by taking a view of Man, aſſiſted with all thoſe helps his induſtry borrows from other bodies, we ſhall make it appear, that the vanity he draws from his power and ſtrength, is very ill grounded.

XIV.

What gives birth to, and foſters up in man this proud conceit, is, that ſelf love does ſo ſhut and lock him up in himſelf, that amongſt the innumerable things in the univerſe, he

he onely considers those that have some relation to, or connexion with himself, to limit his [illegible] Eternity; for he little regards what was before him, or shall come after; and he makes a World [illegible] of Creatures environing him, having no influence upon, or on which he can act: and according to the place and room he allots himself in this little World, so can he frames this advantagious Idea of his own greatness.

XV.

To dispell this error we are so naturally prone to, seems the reason why God Almighty, having a design to humble *Job* under his supreme Majesty, makes him as it were to come out of himself, and go abroad into the wide world, to contemplate it, and the things wherewith it is replenished; to the end, that setting before his eyes how many beings and effects there are, surpassing not onely his strength but his understanding; he may thereby convince him of his Impotences and weakness. And to speak truth, what is there fitter to destroy that false Idea man frames of the greatness of his own being, whilst he compares himself only with himself, and other men like himself, then to oblige him to contemplate all the other Creatures: and to consider what they discover to us of the infinite greatness of God Almighty. The greater and more powerful God shall appear to our eyes, the less and feebler shall we find our selves; and it is during the time we lose sight of his infinite greatness, that we esteem our selves something.

XVI.

To prosecute therefore this hint the Scripture hath given us, let every one consider that infinite duration that is already gone, and will hereafter follow; and finding his life shut up betwixt these two, let him take notice what part it fills thereof. Let him ask himself this question, why he begin to appear rather at this than another instant of this Eternity? and whether he perceive in himself a power either to give or conserve his own being? Let him put to himself

the same *quære* about extension or space; let him cast the eyes of his mind on that immensity of bodies, where even his imagination can find no limits: let him reflect on that vast extent of matter his senses discover; in comparison of which, let him consider what is fallen to his share; I mean that portion of matter whereof his body is made: Let him view well what it is, and what place it fills in the Universe: Let him endeavour to find out why it is put rather into this, then some other place of this infinite extent, wherein he is as it were lost and swallow'd up. It is impossible but that he should conclude, even the whole earth, by this survey to be a little dungeon wherein he finds himself confin d: And if so, what must we say of the small room he fills on the earth? 'Tis true, he hath a power to change place; but he never does this, but his loss is as great as what he acquires, and at all times he finds himself like an unperceptible atome swallow'd up in this immensity of the Universe.

XVII.

To this consideration let him add, that of all the great motions which tost up and down the matter of the world, and hurry about those vast bodies which rowle over our heads: let him add the consideration of whatsoever happens in this corporeal world, without dependance on him: let him put to this the contemplation of the Spiritual world, *viz.* that infinite number of Angels and Devils, that prodigious number of deceased; which though dead in respect of us, are nevertheless more lively and active than before: farther, let him add the consideration of men now living, who think not on him, know him not, and over whom he hath no power. And whilst he is in this contemplation, let him ask of himself what he is in this double world, what is his rank, his force, his grandeur, his strength, in comparison of that of all other Creatures.

XVIII.

The principal end of this contemplation is, to humble man in the presence of God, and to teach him the knowledge

of

of his own weakneſs, compar'd to the infinite power of his Maker. Nor is it a buſineſs of little conſequence thus to humble one's ſelf: for, then only we grow proud of what we are in our ſelves, when we forget what we are in reſpect of God Almighty. And for this reaſon the Apoſtle St. *Peter* recommends to us the humbling of our ſelves under the powerful hand of God. *Humiliamini ſub potenti manu Dei.* Italio aims at the rooting up of that vain complacence a man feels whilſt he conſiders only the rank he holds in this little world, where he ſhuts himſelf up for enlarging the Scene to him, and obliging him to look on himſelf as one among ſo many other beings, he is brought to love the Idea of that Phantaſtick greatneſs, which he onely ascribes to himſelf, as a part from the reſt of the Creation. But we muſt drive this nail farther, and make it appear, that even all the ſtrength he preſumes to have in this his little world is nought but meer weakneſs, and that his vanity is ill grounded on all ſides.

XIX.

The ground of all this force, of all this pretended greatneſs, is onely our life: for we regard our ſelves only as here, and look on (in a manner) all thoſe who are dead, as annihilated. But what is this life, whereon we build theſe pretenſions, and what power have we to preſerve it? It depends upon the good diſpoſition of a Machine ſo delicate, and made up of ſo many Springs: that inſtead of wondring how it comes to be the cauſe of its own ruine, we have reaſon to admire, how it can ſubſiſt at all. The leaſt Veſſels which either break, or are ſtopt, by interrupting the courſe of the Blood and Humours, ſpoils its Oeconomy. A little blood ſpilt in the Brain, is ſufficient to ſtop thoſe pores by which the ſpirits find paſſage to the Nerves, and ſo to ſtill all its motions. We ſhould be ſurpriz'd with wonder, did we but ſee how ſmall that is which cauſes our death. Sometimes a drop of ſome forrain humour, a grain of matter wrong plac'd does the deed; and this drop, this grain ſuffices to overturn all the ambitious deſigns of our Conquerors and Lords of the world, and even to annihilate them in reſpect of men.

XX. I

XX.

I remember there was once ſhown to a Perſon parts and quality, a piece of Ivory, moſt curiouſly It was a man mounted on a Pillar ſo ſmall, that wind was ſufficient to ſhatter in pieces the whol nor could one enough admire the exquiſite addre that made it. Nevertheleſs, this Gentleman, i being ſurpriz'd as the reſt were, did ſhew himſelf ſtruck with the frivolouſneſs of the piece, and ſo for the loſs of time imploy'd in the making of it could not mind that induſtry the others were take look'd on this ſentiment as very juſt, but at the ſ conceiv'd it might be rais'd to many things of grea quence. All thoſe vaſt fortunes by which as by degrees, ambitious men aſcend above the heads, of the commonalty, but alſo of the great ones ar by props as ſmall, as frail in their kind, as were th piece of wrought Ivory. A turn of imagination ir of a Prince, a malignant vapour in the head of th him, are enough to bring to the ground this proud which after all, hath its foundation but on the li ambitious man. He once dead, on a ſudden hi are overthrown and brought to nothing. And wh more brittle, more weak than the life of Man? we may preſerve this little piece of Ivory, and k long as we pleaſe; but let what diligence ſoever l preſerve life, there's no means left to hinder its c a period.

XXI.

If men did but reflect on this uncertainty of th they would be infinitely more reſerv'd, in inga many deſigns, and ſo many enterpriſes, the com which require men immortal, and bodies mad than ours. Is it credible, that ſhould one have told all thoſe, (who we have ſeen in our days, tc their fortunes high, which nevertheleſs have b after their death) what ſhould happen to th milies; and given them expreſs notice, hov

ing the way they have taken, they ſhould live in ſplendor a certain term of years, yet with a thouſand cares, a thouſand perplexities and croſſes, that they ſhould do their utmoſt to ſet up their Family, to leave it powerful in goods and offices; that at a certain time they ſhould dye; and that afterwards all Tongues and Pens ſhould be let looſe againſt them, their families extinguiſh'd, their goods diſſipated: is it credible, I ſay, that they would have undergone all thoſe pains for ſo ſmall a matter? for my part, I believe it not. Though men do not poſitively promiſe to themſelves Immortality and Eternity, for this would be too groſs a folly; yet at leaſt they never expreſly fix their eyes on the narrow boundaries of their lives and riches: they are well pleas'd to forget, or not to reflect on 'em. And for this reaſon it is expedient to mind them thereof, by ſhewing, how all the fortunes, all the grandeurs they keep up, have for a *baſis* but a life, that every thing is capable to deſtroy.

XXII.

Again, 'tis but the laying aſide the memory of our life's frailty, and an ungrounded confidence to eſcape all dangers, which makes us undertake long Voyages to the end of the world, and hurry as far as *China* our bodies, that is, as we think, all our being, only to bring back ſome Spice and Varniſh. Truly, if our thoughts were juſt, and if we equally ballanc'd our hazards with what we aim to acquire, we ſhould certainly conclude, that ſo ſmall gaines would not deſerve to have ſo weak a Machine as ours, expos'd to ſo many dangers and inconveniencies. But we voluntarily grow blind, even againſt our own intereſts. We only love our life, and yet we hazard it for every thing; nay, we have eſtabliſh'd as a maxime amongſt us, that the fear of hazarding it is diſhonourable.

XXIII.

If a man, no way by his duty obliged to take Arms, ſhould, to excuſe himſelf for not going to the Wars, alledge his not having a head Canon-proof, nor a body impenetrable by Swords and Pikes; ſuch an one methinks would ſpeak very

very judiciously, and very agreeably to the position of men, who onely value the goods life. For, seeing we cannot enjoy them with a greater folly cannot be committed, then to life whereon that enjoyment is bottom'd. Nev agreed amongst men, contrary to their own look on this discourse as ridiculous: and why have their reasons yet weaker than their bo shortly be made appear.

XXIV.

But, as it is only by diverting his thoughts ring the frailty of his life, that man runs into vagancies, and afterwards falls into this p his own strength; so it will be requisite cont before his eyes, how all his greatness, wheth mind which he assumes to himself, is entirely miserable life, which of it self is fasten'd to no pos'd to the assault of a thousand accidents. no ill one befall us, yet the whole Machine with an invincible force, labours incessantly t bodies: The motion of all nature dayly carr part of us, our life is a building, whose found without intermission, undermines, and whi when the props that sustain it, shall be ruin any one precisely know how near, or how from this condition.

XXV.

'Tis strange men can trust to their life as firm and solid; men, who have so continual cing arguments of its fallibility. I mean no those like themselves, whom every moment appear; and who are as so many Trumpets, aloud, that they are mortals, and that it w their turn to disappear too, as well as they. I of unusual Diseases, which are as so many ken them out of their Lethargy, and warn th dying. I speak only of the necessity they lye iring dayly the waste of their Bodies by eat

What is there of more force to make them feel their akneſs, then, by this continual need, to convince the continual decay of that body they endeavour to id make good againſt that impetuous torrent of naceſſantly hurrying it to death? Hunger and Thirſt, y ſpeaking, are mortal Diſeaſes; they ſpring from ncurable, and if for ſome time we give a ſtop to the yet in the end they carry it againſt all remedies.

XXVI.

he greateſt wit in the world be two days without you ſhall preſently ſee him languiſhing, without without thought almoſt, and ſolely taken up with iment of his weakneſs and decay. There is a neof nouriſhment, to make thoſe ſprings of his brain ithout which his Soul can do nothing. What deo humble us more than this neceſſity? yet is not moſt troubleſome, ſince 'tis not the hardeſt to be that of ſleep is far more: That we may live, we e every day, ceaſing to think and act like rational es, and permitting our ſelves to fall into a condition n man is ſcarce diſtinguiſh'd from Beaſts; and this herein we live not, carries away a great part of

XXVII.

muſt undergo theſe neceſſities becauſe God hath laid us. Nevertheleſs, it would be very reaſonable, to look on them as marks of our weakneſs, ſince that o mind man of his abjection, it hath pleas'd God ay in this manner to reduce him to the ſtate and on of Brutes. In the mean while, ſuch is the exncy of Men, that they change into cauſes of vanity, ich ought moſt to humble them. There is nothing they make appear, (if their abilities ſerve them) omp and magnificence, than in their Banquets; they emſelves in this ſhameful neceſſity, and ſo far they n taking thence an occaſion of humility, that even s to diſtinguiſh them from others, when they are in tion to do it with more ſtate and oſtentation.

XXVIII. 'Tis

XXVIII.

'Tis an easie matter speculatively to persua the weakness of their bodies, and miseries of the though it be a task of much difficulty to make t this so naturally flowing conclusion, to wit, that to set no value on whatsoever leans on so totteri weak a foundation as their lives. But they are other weaknesses, which they do not only neglec not convinc'd they are lyable to them. They se on their knowledge, their quick sight, their vi strength, and comprehensiveness of their unde they fancy themselves capable of great matters. mon discourses of men are full of the Elogies th on one another for these endowments of mind. propensity they have to accept without farther e currant, whatsoever is said to their advantage, is that, if they have any good quality, they take measures to judge thereof, from what it is really, that common Idea they perceive of it in others.

XXIX.

But we ought to take for a very great weakne penstity to judge of things, not according to trut opinion of others. For, 'tis evident, that a false cannot give a real being to what has none. If th not humble enough not to take a certain comp what we really have, let us at least not be so fool as, upon the testimony of another, to attribute selves, which we may know we have not. Wh us examine what it is that puffs us up: let us see is of real and solid in humane sciences and virtue us at least lopp off whatsoever we shall find to be false.

XXX.

Knowledge is either of words, deeds, or thin grant, that men are able to make a great prog science of words and signs, that is, in the knowle arbitrary connexion they have made of certain so

ertain Idea s. I can well admire the capacity of their memory, which are able to contain, without confuſion, ſo many different images of things; provided it be granted me, that this kind of knowledge is a great proof, not only of our great ignorance, but alſo of our being almoſt incapable of knowing any thing; For, of it ſelf it is of no price, or benefit. 'Tis onely to come to the knowledge of things that we learn the ſenſe or words; 'tis but the way and means, not the end we ſeek after; yet this way is ſo long, theſe means ſo hard, that they coſt us a great part of our life. Nay, many imploy it wholly on this ſtudy; and all the profit they thence reap, is to have learnt, that certain ſigns are ſet apart by men, to ſignifie certain things; without being at all advanced thereby towards knowing their nature. Nevertheleſs, ſo vain is man, that he can boaſt of this kind of ſcience, nay, on it doth he build moſt of his vanity; becauſe he hath not power to withſtand and ſlight the approbation of thoſe *Ignoramus's* who are wont to admire ſuch as are maſters of it.

XXXI.

Nor is there much more ſolidity in the knowledge of Deeds or Hiſtorical paſſages: How few are there true, how ſmall the number of thoſe that are exactly related in Hiſtories? We may judge by ſuch as we have had peculiar knowledge of, that have been written by others. Now where's the means to diſtinguiſh the falſe from the true, the uncertain from the certain ones? We may in general know, that all Hiſtorians whatſoever, fall ſhort of the truth; if ſincere, with a good intention, if otherwiſe, with a bad one: but, as he doth not advertiſe us when it is he ſwerves from truth, we cannot but be ſometimes deceiv'd.

Even then, when we cannot ſay that Hiſtories are falſe, how different are they from the things themſelves? what Scheletons are Exploits there related, that is, ſeparated from thoſe ſecret motions which gave them life, and from thoſe circumſtances which contributed to give them ſucceſs. They are therefore properly Scheletons, I mean, naked actions, or ſuch as ſeem to depend on few ſprings, although indeed they were never produced, but with dependance on an

an infinite number of cauſes, to which they were fi
and which propp'd them up, and gave them body
kind of knowledge then is very inconſiderable, and
of breeding in a man a vain complaiſance, ought ra
humble him with the ſight of his weakneſs; ſince at t
time, that he finds his mind fill'd with ſuch a num
Idea's, drawn out of Hiſtories, he muſt alſo confeſs
ſelf utterly unable to diſtinguiſh the true ones, from
that are not ſo.

XXXII.

We may place to the ſame account, the knowled
have of mens Opinions on ſeveral points which they
made the ſubjects of their ſpeculations; ſince thei
make up a conſiderable part of what we call ſcience
as if we had an Eternity of time to loſe, we are not ſ
with informing our ſelves what things in reality are,
muſt keep an account too of all the Fancies and W
of others concerning them: Or rather not being able
ceed in finding truth, we content our ſelves to kno
ſentiments, who have gone in queſt after it; and
for example we are great Philoſophers, or great Ph
becauſe we know on each particular point the opini
ſeveral that are ſo. But as we become not richer for
acquainted with all the dreams of thoſe who have hunt
ter the art of making Gold; neither ſhall we in like
ner become wiſer for having our memories burdened
their imaginations, who have ſought after, but never
out truth.

XXXIII.

Only therefore the knowledge of things, that is
ſcience which aims at ſatisfying our underſtanding
truth is, what can have any ſolidity in it. Yet ſhoul
even in this, advance far, and make great progreſſes
ought not nevertheleſs, therefore to ſet a value and
on their ſelves; ſince theſe barren knowledges are
able to yield them any fruit or ſolid content, t
would be full as happy in bidding them forthwith fa
as in advancing them, by long toyle, to the higheſt

he can. Let a great Mathematician labour, and break his brain as much as he pleaſe, to find out ſome new ſtars in the Heavens, and trace the ways of Comets: We need only reflect how eaſily we may diſpence with this ſort of knowledge, not to envy him, and be full as happy as he. And indeed, the content we take in them, riſes not from the poſſeſſion but acquiſition of 'em. As ſoon as once we arrive there, they ceaſe to be in our thoughts. 'Tis only the ſcrutiny and ſearch which gives a diverſion to our mind, becauſe it is fed with the vain hope of an imaginary good which it promiſes it ſelf in the diſcovery: But that once over, and it no more held up and animated by that hope, it muſt, to avoid tedioufneſs, ſeek ſome other imployment.

XXXIV.

But it is not ſufficient that man draw motives of humility from the enprofitableneſs of theſe ſciences; he ought moreover to acknowledge, that whatever can therein be attained by him, is almoſt nothing, and that the greateſt part of humane Philoſophy, is only a heap of things obſcure, uncertain, and even falſe. Nor need we any other proof than what hath happen'd in our days. During the ſpace of three thouſand years, Philoſophers, on ſeveral principles, have diſcours'd of nature: when behold, from a corner of the world comes a man, who hath changed the whole face of Philoſophy, and who pretends to make it appear, that all thoſe who went before him, knew nothing of the principles of Nature. Nor are theſe only vain promiſes; for it muſt be confeſs'd, that this new comer gives us more light towards the cogniſance of Natural Beings, than all thoſe together. Nevertheleſs, what good luck ſoever he hath had in laying oprn the little ſolidity there, is in the Principles of the Vulgar Philoſophy; yet he hath left in his own many obſcurities, impenetrable by humane wit. For Example, what he tells us of Space, and of the nature of Matter, is the ſubject of ſtrange difficulties; and I fear much thoſe who are not ſtarted at them, are rather led by Paſſion than Evidence. What greater Example can we have of the weakneſs of Mans Wit, than to find that for three thouſand years together, thoſe amongſt men who ſeem'd to be

the ſharpeſt ſighted, have buſied themſelves about Nature: and yet after ſo much labour, ; of the infinite number of Books they have writ ject, we are to begin again; and the greateſt p draw from their works, is to learn, that Phil vain employment, and that in it we know alm

XXXV.

When ignorant people caſt their eyes on tho braries, which one may, in a manner, call th and Store-houſes of the thoughts of men; they man would be very happy, or at leaſt ve who knew whatever is contained in thoſe gre Volumes, which they look on as Treaſures o Truth. But here they judge amiſs: When all t either got united into one head; yet would not better order'd, or wiſer, or happier: It would its confuſion, and obſcure and darken its light; all's done, this head would not differ much from Library, For as one cannot read but in one B and in that, but one Page; ſo he that ſhould head all theſe Books, could not be able to appl once but to one Book, and to one certain part o All the reſt would in ſome ſort be as much thoughts, as if he knew it not at all; and all th he could draw thence, would be, that he coul ſupply the want of Books, by ſearching with t memory for what he keeps there; and yet ſhal aſſured thereof, as if he at the ſame time, toc to conſult his Books thereupon.

XXXVI.

To comprehend therefore how ſmall the ſc is, we muſt deſcend as it were by degrees to whereunto it is reduced. Small would our k were our Soul capable all at once to apply it ſel ſoever is ſtor'd up in our memory; for even the know but few Truths. But we, as I juſt no only capable of knowing one Object, and one time: All other things are buryed in our memo

wife not there. Behold [illegible] knowledge of one or [illegible] we know that? If it [illegible] but one at a time. [illegible] divers Idea's, becauſe our [illegible] them all. All is too much [illegible] leſſen whatever we conſider, [illegible] part to proportion it to our [illegible]

XXXVII.

The ſeeing, with our Underſtanding, [illegible] like to that with our Eyes, I mean [illegible] ſuperficial as the other. Our Eyes pierce [illegible] of Bodies, the ſurface terminates their [illegible] they extend it, the more confuſed it [illegible] any thing exactly. we muſt loſe the [illegible] Objects, if remov'd far from us, are, [illegible] the Organe where the Image [illegible] ſmallneſs of the leaſt but [illegible] gious bulks we call Stars, [illegible] appear to us almoſt but as Sparks. [illegible] of the ſight of our mind! 'tis [illegible] that we know of moſt things [illegible] them a thin skin or [illegible] thoughts, If the [illegible] founded; we muſt [illegible] meal, and it often happens, [illegible] we ſub-divide them into, brings us into that [illegible] deſired to ſhun. *Confuſion* [illegible] If Objects be not near and preſent to our Senſes, [illegible] point thereof we often reach to; and we frame Ideas ſo weak, ſo ſmall of the greateſt and moſt dreadful things, that they make a leſs impreſſion on our Underſtandings, than even the leaſt of thoſe which move and work upon our Senſes.

XXXVIII.

But here's not all yet; though what our Underſtanding can comprehend of truth be conſiderable; yet hath it not even of this a firm and aſſured poſſeſſion: This often comes

to be troubled by diffidence, incertainties. Falſity appears to us clad in Colours ſo like thoſe of Truth, that we loſe our ſelves, and know not where we are. Hence it is, that we lay hold on, and embrace Truth but weakly, and tremblingly as it were; nor do we arm and defend our ſelves againſt this incertainty, but by a certain inſtinct, and a certain ſentiment, which makes us adhere to the Truths we know, in ſpight of the reaſons which ſeem contrary thereunto.

XXXIX.

Behold then to what a low ebb the knowledge men ſo much boaſt of, is reduced, *to wit*, to the knowing a ſmall number of Truths one by one, and that in a weak and diffident manner. But even of theſe Truths how many are almoſt uſeleſs; and of thoſe that are uſeful in themſelves, how few are ſo to us, and which may not prove Principles of Error? For it is another effect of the Weakneſs of Man, that even light blinds him ſometimes as well as darkneſs, and that Truth as well as Falſity deceives him. And the reaſon is, that, concluſions depending ordinarily on the connection of ſeveral Truths, not on the knowledge of one only; it often comes to paſs that one ſole Truth imperfectly known, being by miſtake look'd on as a ſufficient guide, miſleads us into Errors. For Example, how many are there who run headlong into indiſcretions, led by the knowledge of this particular Truth, that we owe correction to our Neighbour? How many are there who authoribe their debauches, by Maxims moſt true, touching Chriſtian condeſcenſion and compliance.

XL.

If no track appear, we go aſtray, if many, we are confounded; and the quick ſight of our mind, which diſcovers many reaſons, and lays open to us large Proſpects, is as capable of deceiving us, as a doltiſh ſtupidity that ſees nothing. Often we are deceived by the impreſſion others give us whilſt they communicate to us their Errors; and ſometimes we deceive our ſelves, whilſt we diſcover them in others; for we are inclined to believe, that they are wrong in all, whereas they are miſtaken often but in part.

XLI. The

XLI.

The diſcovering of Truth in moſt things, depends on the Compariſon made betwixt Likelyhoods: But, what more deceitful than this Compariſon? Or, what of it ſelf carries leſs of likelyhood, being placed more in view by the manner of expreſſion, and conſidered with more earneſtneſs and paſſion, is capable of making a deeper impreſſion in our minds, than many other things; which though grounded on reaſons far more ſolid, are propoſed obſcurely, and hearkned to negligently, and without concern or paſſion. Hence the in-equality of clearneſs, the in equality of application, and the inequality of paſſion, often counterpoiſe, or entirely overcome the advantage one reaſon hath over another, either in ſolidity or likelyhood.

XLII.

But what aſtoniſhes moſt of all is, that the mind of Man being ſo weak, ſo narrow, ſo limited, ſo prone to go aſtray, is at the ſame time, nevertheleſs ſo full of preſumption, that there's nothing it cannot believe it ſelf capable of, provided there be any who in this particular do cajole and flatter. What is there more apparently above the underſtanding and reach of the moſt part of Mankind, particularly of the ſimple and ignorant ſort, than to diſcern amongſt the various Points diſputed and conteſted among Chriſtians, which are to be rejected, which to be followed? to decide rationally only one of theſe Queſtions, there's required a very great, and ſeldom found extent and comprehenſion of mind: What then ſhall we ſay when our concern is to decide them all, and, by comparing the Reaſons and Motives of each Chriſtian Society, to make choice of a Religion. In the mean time the Authours of new Hereſies have perſwaded a hundred millions of Men, that nothing herein ſurpaſs'd the ſtrength of their own wit. Nay, even this has been the way, by which they have brought them over to themſelves: Their followers have thought it a fine thing to be themſelves Judges of Religion by a peculiar diſcuſſion of conteſted Points; and they have looked on this right of judging thus put into their hands, as a conſi-

derable advantage the *Roman* Church had unjuſtly taken from them. Nevertheleſs, we ought not elſewhere to ſeek for the cauſe of this preſumption, then in the Weakneſs of Man. It ſolely proceeds from this, that Man is ſo far from knowing Truth, that he is ignorant of its Marks and Characters. Often he has but confuſed Idea's and Notions of the very terms of evidence, and certitude: And hence it is he applys them by hazard to all the idle glimpſes that ſtrike his ſight. Whatever pleaſes him, ſtrait becomes evident. Thus when an Heretick hath made his own fancies ſacred, by the titles he gives them of undoubted Truths clearly contained in Scripture; preſently he ſmothers all doubts which can be rais'd againſt them; nor does he give himſelf leave to conſider them; or if he do, he only looks on them as objections and difficulties; and ſo takes from them all the force they had to make any impreſſion on his mind.

XLIII.

If therefore humane wit be ſo inconſiderable even then when it beſtirs it ſelf, and is in ſearch of Truth, what ſhall we ſay of it, when abandon'd to the weight of its own body, when it acts but by the Senſes, as it happens in moſt part of Men.

XLIV.

This is what the Scripture teaches us, when it ſays, That *the Earthly dweĺling preſſes down the mind, thinking on many things.* For, diſcovering to us in theſe words the natural activeneſs of the mind, which makes it able of it ſelf to frame great variety of thoughts, and to comprehend an infinite number of Objects; at the ſame time it ſets before our Eyes the condition whereto the mind is reduced by its union with a corrupt Body, and by the neceſſities of this preſent life; which ſo clog and weigh down the mind, though of it ſelf never ſo active, penetrating, and comprehenſive, that they confine it to a very ſmall circle of groſs and material Objects, amongſt which it rowls continually, but with a motion ſlow and feeble, and which ſhews nothing of the excellence and greatneſs of its nature. In fine,

if we look about, and conſider all the Men in the world, we ſhall find almoſt all ſo ſottiſh and ſtupid, that if Reaſon be not intirely extinct in them, at leaſt it is of ſo little uſe, that it amazes one to think how a Soul can be reduced to ſuch a Brutality. A *Canibal*, a *Braſilian*, a *Negro*, a *Greenlander*, or *Laplander*; about what buſies their thoughts? to hunt, to fiſh, to dance, to revenge themſelves of their Enemies; and that's all.

XLV.

But, without travelling ſo far for Examples of Mans ſtupidity, what takes up the thoughts of our Labouring Men? They think on their work, of eating, drinking, ſleeping, calling in their debts, paying cuſtom, and a ſmall number of ſuch things. As for other matters, they are, as it were, inſenſible, and they are ſo accuſtomed to run this round in the little circle, that they become uncapable of conceiving any thing beyond it. If one tell them of God, Hell, Heaven; of Religion, and the Precepts and Rules of Morality, they either underſtand not, or in a trice forget what is ſaid, and their minds preſently return again to this little circle of groſs Objects, whereunto they are accuſtomed. If they are infinitely removed by their nature from that of Brutes, ſuch as it in reality is; yet are they little different from the conceit we have of them; for we fancy a Brute to be a certain Animal that thinks, yet thinks but little and ſeldom, whoſe Idea's and thoughts are confuſed and groſs, and which is able to comprehend but a very ſmall number of Objects. Thus we conceive an Horſe to be an Animal, which thinks of eating, ſleeping, and running. For all that, this is not the Idea of a Horſe; for a Machine thinks not at all: But it is the proper Idea or Notion of a ſtupid doltiſh Man; and to ſay the truth, few other thoughts need be ſuper-added to theſe, to frame the notion of a wild *Tartar*.

XLVI.

Nevertheleſs, the number of thoſe who ſcarce think at all, and who are wholly employed about the neceſſities of this preſent life, is ſo great of thoſe others, whoſe minds are in ſome motion and agitation, is nothing compar'd to

it. For, even amongſt Chriſtians, the number of ſtupid ones comprehends almoſt all our Labouring Men, all our Poor, the greateſt part of Women of low degree, and all Children, without exception. All theſe ſpend their whole life almoſt on nothing but the thoughts of ſatisfying the neceſſities of their Bodies, of finding out a means how to live, of buying and ſelling; and even of theſe things they frame thoughts confuſed enough. But of other Nations, particularly thoſe who are the moſt Barbarous, it comprehends the whole maſs of people, without any reſerve at all.

XLVII.

It is certain, that thoſe who live by bodily labour, as all the poor in the world do, think leſs than others; and that this labour and work makes even their Soul more heavy. On the contrary, Riches which allow more liberty and leiſure to entertain one another, as alſo thoſe employments of mind which oblige them to diſcourſe together, hinder their Souls from falling into ſo great a ſtupidity. The mind of a Lady at Court is more ſhining, active, than that of a Country Woman; and the mind of a Magiſtrate, than that of a Tradeſman. But as there is more of motion, and more action, ſo there is for the moſt part more of malice and vanity; ſo much, that there is more of real good in an honeſt ſimple ſtupidity, than in this activity full of artifice and deceit.

XLVIII.

In fine, to finiſh the Picture of the Weakneſs of Mans mind, we muſt moreover conſider, that let his thoughts be never ſo exact and true, yet he is often hurried with violence from them by a natural diſorder of his imagination. A ſmall fly paſſing before his Eyes, is able to diſtract him, when in the moſt ſerious contemplation. A thouſand idle Idea's and Whimſies diſturb and confound him, in ſpight of his teeth; and ſo little is he maſter of himſelf, that he cannot but caſt a look at leaſt on theſe idle vain fancies, taking off his thoughts from conſidering the moſt important matters. May we not with reaſon call this condition of Man

a beginning

a beginning of folly? for, as abſolute folly conſiſts in an intire diſorder of the imagination; proceeding from hence, that the Images it repreſents are ſo lively, that the mind no more diſtinguiſhes the falſe from the true ones; ſo the power that the imagination has to ſet before the mind theſe Images, without the leave or conſent of the Will, is a certain commencement of folly, and to render it compleat, there needs only an encreaſe of ſome degrees of heat in the brain, and make theſe Images more lively. So that betwixt the condition of the wiſeſt man in the world, and that of the moſt abſolute fools, the only difference is ſome degrees of heat and agitation in the Animal Spirits. And we are not only forc'd to own our ſelves capable of folly, but moreover we muſt acknowledge that we feel and ſee it perfectly form'd in us; whilſt we know not where it ſticks, that it becomes not abſolute by an intire overſion of our ſenſes.

XLIX.

Though our reaſon be weak even to the degree we have ſhewn; yet is this nothing in reſpect of the Weakneſs of the other part of Man, *to wit*, his Will. And it may be ſaid, comparing them together, that his ſtrength conſiſts in his Reaſon, and that his weakneſs ſprings from the impotency of his Will, to conduct himſelf by reaſon.

'Tis agreed on all hands, that reaſon is given to ſerve us for a guide during this life; that by it we may diſtinguiſh betwixt Good and Evil, and know how to regulate our deſires and actions. But how few are they, who make uſe of it to this purpoſe; and who live, I ſay not according to Truth and Juſtice, but even according to their own reaſon, all blind and all diſordered as it is? We are toſt on the Sea of this world at the pleaſure of our Paſſions, hurrying us ſometimes this, ſometimes that way, like a Ship without Sail, without Pilot: And it is not Reaſon which makes uſe of Paſſions, but Paſſions which make uſe of Reaſon to compaſs their ends; and this is all the uſe Reaſon ſtands us in for the moſt part.

L.

Often alſo Reaſon it ſelf is brib'd and corrupted. It ſees what ought to be done, is convinc'd of the frivolouſneſs

of

of the things we are carried away with: Yet can it not ward off the violent impreſſions they give us. How many have ingaged themſelves in Duells, at the ſame time deploring and condemning both this wretched Cuſtom, and themſelves for following it; Yet they had not the power to ſlight the judgment of thoſe fools, who would have eſteemed them cowards, ſhould they have obeyed and yielded to reaſon: How many ruine their Eſtates in fooliſh expences, and reduce themſelves to extream miſeries, becauſe they cannot overcome the falſe ſhame they feel, not to do as others do?

What eaſier task is there than to convince the world of the little worth and ſolidity of whatſoever draws man after it? In the mean time, in ſpight of all theſe Arguments, this Bugbear of Reputation, of Honour, of Place, and a thouſand of other things as vain and idle, lead and overturn men at pleaſure; becauſe their Souls have neither force, ſolidity, nor weight to fix them.

LI.

What would one ſay of a Souldier, who, being advertiſed in that, in a Show repreſenting a Skirmiſh, the Muſquets and Canons only charged with Powder, ſhould nevertheleſs dop his head, and at the firſt diſcharge run away? ſhould not one ſay, that his cowardice approach'd near to folly? And yet this is what we our ſelves do every day. We are warned, that the words and judgments of Men are as uncapable of hurting, as they are of being any way ſerviceable to us, they can neither take from us our Goods, nor relieve or comfort us in our Evils. And nevertheleſs theſe words, theſe judgments are ſufficient to trouble us, and diſcompoſe the quiet temper of our Souls. A wry look, an ill word makes us choleric, and we prepare to return it back, as if it were ſomething very formidable. We muſt be flattered and careſſed like Children to be kept in a good humour; elſe in our faſhion we fall a crying, as Children do in theirs.

LII.

It is a thing moſt certain, that the impatience Men ſhew on all occaſions, hath its riſe from ſome paſſion. But the paſſions

ſions themſelves ſpring from weakneſs, and the ſlender e their Soul has to true and ſolid Goods. And, to underand this, we may conſider that, as it is not weakneſs in ir Body to have need of the Earth to ſuſtain it, this being ie natural condition of all Bodies; but we only then term : weak, when it hath need to be underprop'd by ſome hing that belongs not to it, when it muſt be carried, or make uſe of a ſtaff, and is in danger of being overturn'd by every little blaſt: So the weakneſs of the Soul conſiſts not in that it needs ſomething of true and ſolid to ſuſtain it, and that it cannot ſubſiſt as hanging in the Air, without being faſtned to ſome Object: Or, if this be a weakneſs, 'tis an eſſential one to whatſoever is created, which not being ſelf ſufficient, is forc'd to ſeek elſewhere ſomething for its ſupport.

But the true weakneſs of the Soul conſiſts, in that it reſts and leans upon nothing, as the Scripture ſays, and not upon things real and ſolid: Or, if it rely on ſome Truth, this Truth ſuffices it not, nor it hinders its need of a thouſand other props, the want of which throws it immediately down into deſpair. This weakneſs of the Soul conſiſts in that the leaſt blaſt is able to bereave it of its repoſe; that the leaſt trifle, ſhakes, torments, and troubles it; and in that it cannot make head againſt the impreſſion of a thouſand things, whereof it ſelf knows the falſity, and the nothingneſs.

LIII.

This is in little the Image of Mans Weakneſs: And it is worth the while to take a particular view thereof, that one may obſerve its different ſtrokes.

Although a Man cannot in this life have true repoſe, yet 'tis certain he is not always melancholy, or in deſpair. There is a neceſſity his Soul ſhould ſometime be fixt, becauſe it is weak and unconſtant, that it cannot even be in a continual agitation. The greateſt misfortunes become tolerable in time, the ſentiment we have of them is loſt and vaniſhes away. Poverty, ſhame, diſeaſes, the loſs of our being abandon'd by Friends, Parents, Children, gives us blows whoſe ſmart laſts not long; the agitation they give us by degrees grows leſs, till it quite ceaſes.

The

The Soul then at last finds some kind of repose, and it is common to all Men, to have sometime or other during their life a calm and untroubled disposition of mind; but that is fickle and unsteady, that almost any thing is enough to discompose it.

The reason is, because Man doth not maintain himself in it, by adhering to any solid Truth he knows clearly; but by leaning to a number of petty supports, and is as it were fastned by a world of weak and small threads, to a no less number of vain things, and which depend not on him. So that, as it always happens, that some of these threads break, he in part falls, and thereby receives a shake, which discomposes him. We are cajolled and carried away with the little circle of friends and approvers which inviron us. For every one endeavours to procure himself such a circle, and usually composes it. We are carried away with the obedience and affection of our Servants, the protection of great ones, with our little successes, with praises, divertisements, and pleasures. We are amused with employments, with the hopes we nourish, with the designs we form, with the works we undertake. We are taken with the curiosity of a Cabinet, a Garden, a Countrey-House. In fine, it is wonderful to think to what a number of things the Soul adheres, and how many little props and helps are necessary to keep it in repose.

LIV.

While we are masters of these things, we know not how great our dependance on them is. But when they fail, as they often do, by our resentment for their loss, we learn, that we had a reality and affection to them. A broken Glass puts us out of patience; our repose therefore depended thereon. A false and ridiculous censure which an impertinent fellow shall make of us, touches us to the quick: The esteem therefore this impertinent fellow had, or at least, our not knowing the false Judgment he made of us, contributed to our repose, and without our being aware of it, we rested and leaned thereon.

LV. We

LV.

We have not only a continual need of theſe vain helpe, or ſo great is our weakneſs, that they are not able to ſuſtain us long. We muſt change; elſe by our weight we ſhould break them. Whilſt Birds are in the Air, they cannot ſtay there without motion; nor eaſily in the ſame place, both becauſe what ſuſtains them is not ſolid; and on the other ſide, they have not force and vigour enough of themſelves to bear up againſt what drives them downwards. They muſt be in a continual agitation, and by new impulſes given the Air, thhy muſt without intermiſſion make it apt to ſupport them. But as ſoon as they ceaſe to make uſe of this Art, Nature hath taught them, like other heavy Bodies they fall to the ground. Our Spiritual weakneſs ſuffers effects like to theſe. We reſt and truſt to the Judgments of Men, to the Pleaſures of Senſe, to Humane Comforts, as to an Air that keeps us up for a time: But, becauſe things of this nature have no ſolidity, if we ceaſe to ſtir, if we change not the Objects of our thoughts, we ſtrait fall into melancholly and ſadneſs, each Object in particular is not able to keep our Hearts up. It is by continual changes the Soul maintains it ſelf in a condition it can away with, and that it hinders it ſelf from being overwhelmed with grief and melancholly. Thus the Soul ſubſiſts only by Art. It tends by its own weight to diſcouragement and deſpair. Madneſs and Hell are the center of corrupted Nature. Theſe in ſome ſort we carry about us, even during this life, and it is only to prevent its feeling them, that the Soul beſtirs it ſelf ſo much, and ſearches employment out of it ſelf, in ſo many interiour Objects. To enſlave the Soul perfectly to this Madneſs, one need but ſeparate it from all theſe Objects, and confirrin it to think only on it ſelf. And, as this is the proper effect of Death, that would precipitate all Mankind into this center of miſery, had not God, by his Omnipotent Power, given to ſome other *Byaſſes*, which draw them up to Heaven.

LVI.

It is not leſs true of the Will of Man conſidered in it ſelf, and without the aſſurance of God, than of his knowledge and

and understanding, that whatever appears great in it, is nought but weakness; and that the names of force and courage, by which we heighten and raise certain actions and dispositions of the Soul, hides under them what is most cowardly and base. That which we take for running, is flight; for rising, a fall; for constancy, lightness. That immoveable and inflexible stiffness which appears in some actions, is nought but a hardness produced by the wind of Passions, swelling and puffing up like Baloons those they are Masters of. Sometimes this wind raises them high, sometimes throws them headlong down: but they are equally light and weak, whether high or low.

LVII.

What is it makes so many betake themselves to be Souldiers, a profession wherein they must of necessity expose themselves to so many dangers, and undergo so much toil? Is it a desire to serve their Prince and Country? For the most part 'tis the least in their thoughts. 'Tis therefore because they cannot lead an orderly and regular life; 'tis because they would shun that labour their condition engages them to; 'tis because they love what they see of licentious in the life of Souldiers; 'tis a weakness of their mind, an illusion of their imagination, flattering them by false hopes; and which, shewing them in a full light the evils they would shun, hides and conceals from them those to which they expose themselves.

LVIII.

Do not think that gallant Man, who with so much courage and fierceness marches to the assault, does seriously contemn Death, or reflect much on the Justice of the cause he fights for. No, he's totally possess'd with the fear of the ill opinion the World would have of him, should he give back; and this opinion, like an Enemy, presses upon him, and permits him not to think on any thing else: And hence springs this his undaunted courage.

LIX.

It is not unpleasant to cast ones Eye, on those whom the World

World would have to paſs for great Examples of humane force and generoſity, in thoſe paſſages of their lives, where they wanted that wind which drives them forward in their ſplendid and pompous actions: For there ſhall ſee thoſe pretended Hero's, who ſeemed to out-brave Death, and laugh at what is moſt terrible, brought down by the leaſt croſs accident, and forc'd to own with ſhame their weakneſs. Look on *Alexander*, who had cauſed the whole Earth to tremble, and who in the field had ſo often affronted Death, ſeized on by a mortal ſickneſs in *Babylon*. Scarce had Death appear'd to him open fac'd, but preſently his Palace is filled with Sorcerers of both Sexes, with Priests and Sacrifices. There is no kind of ſuperſtition he has not recourſe to, to ſhelter himſelf from that Death which threatned him, and which carried him out of the World at laſt, having firſt kill'd him with its only look, and reduc'd him to what was moſt baſe and deſpicable. Could he give us a greater evidence, that when he ſeem'd to contemn Death, he thought it far off, and that the paſſions he was tranſported with, caſt as it were a Veil before his Eyes, which hindred him from ſeeing it?

LX.

Neither let any imagine, there was more of true courage amongſt thoſe Heathens, who ſeem'd not thus to have given themſelves the lye, and who to the ſight of the World dyed with as much courage, as they had lived. Let the Elogies and Praiſes, wherewith Philoſophers, even to envy, heighten and raiſe the Death of *Cato*, be as great and pompous as they will, 'twas but a real effective weakneſs that carryed him to that Brutality, which they look on as the height of humane generoſity. This is apparent enough in *Cicero*, when he ſays, *That Cato ought to dye rather than ſee the face of a Tyrant.* 'Twas therefore the fear of ſeeing the face of *Ceſar*, that inſpired him with this deſperate reſolution. He could not endure to ſee himſelf under him whom he had endeavoured to ruine; nor to ſee him triumph over his vain reſiſtance. 'Twas only to find in Death a Sanctuary againſt this *Spectrum* of a victorious, that carryed him to violate all the Laws of Nature.

Seneca

Seneca, whose Idol *Cato* was, allows him no other reason, when he makes him say, *Since the affairs of Mankind are in a desperate condition; let us place* Cato *in one of safety.* 'Twas his safety, then alone *Cato* thought on, he only thought to remove from before his Eyes an Object his weakness could not endure the sight of. So that, instead of saying as *Seneca* does, That with violence *he set at liberty that Generous Soul, and contemner of all Humane Power: Generosum illum contemptoremq; omnis potentia Spiritum ejecit:* We ought to say, that out of pitiful weakness he could not stand an Object which all the Women and Children of *Rome* could gaze at without trouble; and that his dread thereof was so violent, that it forced him to leave this life by the greatest of all crimes.

LXI.

Those calm Deaths, without the appearance of passion or fury, such as *Socrates*'s was, might be look'd on as more generous. Nevertheless all this tranquillity, all this calmness, was but a small matter, since it only sprung from ignorance and blindness. *Socrates* believed he ought not to be afraid of Death, because he said, he knew not whether it were Good or Evil. But thus he made it apyear, he had but a slender Notion or Idea of the condition Death reduces us to. For is it not a great and terrible misfoatune not to know whether we shall be happy or miserable, when we are about to enter into a state of Being, which will continue for Eternity? Must not one be prodigiously insensible, not to be touched with that dreadful uncertainty, and to be in an humour, when just on the point of making this tryal, to be pleased yet with the discourse of one friends, and take plesure in that vain satisfaction, which one receives from the sentiments of love and esteem they then shew us? Yet this is what fill'd the Soul of *Socrates* that day, which, according to the opinion of Philosophers, was the happiest of his Life, *viz.* that of his Death.

LXII.

If Vertues purely humane be meer Weaknesses, what shall we say of Mens Vices? What greater weakness than

that

ther of an ambitious perſon? He ſlights all the reſt and to
ſtil Goods of this life: He undergoes a thouſand indigen-
expoſes himſelf to a thouſand croſſes, becauſe he cannot
ſuffer that another ſhould have more than the reſt over him. What greater weakneſs than to ſeek
take pleaſure as we do in a thouſand [illegible] then when we are perſwaded they are [illegible]
Man that is not convinced in a meaſure [illegible]
worthy of eſteem, becauſe he is well [illegible]
Horſe well, is dexterous in ſtraining a [illegible]
fully? In the mean time, how few are there who do not
love theſe trifles, and who are not pleaſed when they are
praiſed for them.

LXIII.

What a weakneſs is it to find an end, and reſt in the [illegible]
means of the World? Can a Soul be ſtrangely [illegible]
exalted and more unworthy of it ſelf, than to [illegible]
all other thoughts, to employ it ſelf only about the care
of carrying and moving the body it animates, [illegible]
the cadence of ſome Muſical inſtruments, [illegible]
certain Brute Beaſts which run after one [illegible]
this almoſt all that makes up the [illegible]
and great ones. This privation of rational [illegible]
tical application of the Soul, to [illegible]
and wiſeſt, creates what is pleaſant in a Game. The
leſs Man acts as Man, the more content he is. More
Actions where Reaſon hath the greateſt ſhare, become
troubleſome, and quite tire him. The bent of his Nature,
is to reduce him as much as can be to the condition of
Brutes.

LXIV.

Let Man diſſemble as much as poſſible he can his own
weakneſs, he is nevertheleſs ſenſible thereof. He endea-
vours what he can to redreſs it; but ſo void of Light and
Reaſon is his carriage in the ſearch of remedies, that inſtead
of diminiſhing, he augments it. The true end and aim of
the ambitious and voluptuous Man, is but to underprop
and hold up his weakneſs by ſome externe ſupport. The

ambitious ſtrives to do it by Luſter and Authority; the voluptuous by Pleaſures. Both the one and the other ſeeks to ſatisfie their indigency; but both are equally unſucceſsful, becauſe they do but increaſe their neceſſities and want, and by conſequence their weakneſs alſo. *What,* ſays * St. *Chryſoſtome, doth diſtinguiſh Angels from Men, but that they are not needy as we are?* Thus thoſe who need the leaſt come neareſt to them, and thoſe are the fartheſt off, who need the moſt. *He who needs* (ſays this Father in another place) *many things, is a ſlave to many things, is himſelf the Servant of his Servants, and depends more on them than they do him.* So that the increaſe of Worldly Goods and Honours, being but the increaſe of our ſlavery and dependance, reduces us to a more real and effective miſery.

* *Chryſ. hom. 79. in Joan. p.* 413.

LXV.

Let us not therefore ſeek for ſtrength in the Nature of Man. On which ſide ſoever we look on it, we ſhall find nought but weakneſs and impotency. In God only, and his Grace we ought to ſeek for it. 'Tis he alone can enlighten our darkneſs, fix and ſettle our Wits, ſuſtain our Temporal Life as long as he pleaſes, and at laſt change the weakneſs and infirmities of our Souls and Bodies into an everlaſting ſtate of ſtrength and glory. Whatſoever hath been ſaid of the Weakneſs of Man, ſerves only to exalt and heighten the power of that Grace which ſupports him. For what force muſt not it have to make a Nature ſo corrupted, ſo weak, ſo miſerable, victorious over it ſelf and Hell, to raiſe it above all things, and make it overcome the World, with whatever it hath of deceitful, pleaſing or terrible. *Magna gratia opus eſt, ut cum omnibus amoribus terroribus erroribus vincatur hic mundus.*

LXVI.

But if it be true, that nothing doth more manifeſt the power of Grace, than the Weakneſs of Man; one may ſay ſo, that nothing doth ſo much lay open and diſcover his weakneſs, as the Grace and Lights God Almighty gives him; and that in ſome ſort the infirmities of Nature are more

more conſpicuous in thoſe whom God hath the moſt favoured with his Grace. It deſerves not ſo much our wonder, that Men ſurrounded with darkneſs, neither knowing what they are, nor what they do, following only the impreſſions of their Senſes, and the capricious humour of their imagination, ſhould appear light, inconſiſtent and weak, in all their actions. But who would not believe that thoſe whom God hath enlightned with ſuch pure knowledge, to whom he hath made known their double End, two Eternities, one of Beatitude, the other of Miſery, attending them, who have their Souls brim full of thoſe great and dreadful Objects of a Hell, of Devils, of Angels, of Saints, of a God, that dy'd for thoſe who ſhall prefer him before all things elſe: Who would not have thought, I ſay, that they would have been out of the reach of, and incapable to be moved by the trifles of this world? And yet it is not ſo: Even their Hearts are often ſenſible of the leaſt things. They are mov'd at a cold entertainment; an uncivil word ſhakes them. Sometimes they ſink under the ſlighteſt temptations, even then when God gives them the Grace to overcome the greateſt. Moreover they experience themſelves ſubject to a thouſand paſſions, a thouſand idle thoughts, a thouſand irrational motions. The fopperies of the world diſturb their moſt ſerious meditations: And if they do not fall downright into the precipice of ſin, yet they feel a certain weight and bent which drives them that way, and at the ſame time perceive they have no power to hinder their falling thither; and that if God ſhould abandon them to themſelves, they ſhould in a moment be abſor'd.

LXVII.

Thus it is, that they are the Men, who to ſpeak properly, are aware of their poverty, and can ſay with the Prophet, *Ego vir videns paupertatem meam.* Worldly Men are poor and weak without knowing it. 'Tis when he would make uſe of his ſtrength, that a ſick man knows the want thereof. 'Tis but when we endeavour to reſiſt and make againſt the torrent, which drives us down, that we know its rapid violence. Pious Men therefore are only they who know their weakneſs, becauſe they alone endea-

vour to overcome it; and though indeed they are victorious in things of moſt importance, yet it is with ſo many imperfections, and ſo many faults, and at the ſame time they perceive ſo many other things, wherein they overcome not; that they have but ſo much more reaſon to be convinc'd of their own miſery.

LXVIII.

Not only then the moſt imperfect, the leaſt illuminated, and thoſe to whom we give the name of weak, ought to ſay to God, *Have mercy on me O Lord, for I am weak.* But the moſt perfect, the moſt ſtrong, and thoſe who received the moſt light, and greateſt favours from Almighty God. For the proper effect of this light is to make them ſee further into, and have a deeper ſentiment of their own meanneſs and miſery, and to make them acknowledge before Almighty God, that they are nothing but darkneſs in their Underſtanding, nothing but weakneſs and unconſtancy in their Will; that their life is only an Image which paſſes away, a Vapour that of it ſelf is diſpers'd. 'Tis this Light that makes them cry to God with the Prophet; *My Being is but a nothing before thee, Et ſubſtantia mea tanquam nihilum ante te.* And that, taking thus from them all confidence in their own ſtrength, vilifies and annihilates them in their own ſight, fills them at the ſame with admiration of the Infinite Power of God, and of the incomprehenſible Abyſs of his Wiſdom; and ſo makes them throw themſelves into his Arms by an humble confidence, acknowledging that he alone is able to ſupport them amongſt ſo many diſeaſes and weakneſſes, who is able to free them from ſo many evils, to make them victorious over ſo many enemies; finally, that it is only in him they can find that Strength, that Health, that Light which they cannot find in themſelves, no nor in all the other Creatures beſides.

The End of the firſt Treatiſe.

Second

Second Treatiſe.

Of Submiſſion to the Will of God.

First PART.

Doce me facere voluntatem tuam, quia Deus meus es tu.

I

THE moſt general difference that Holy Scripture puts between Juſt Men and Sinners is, that the firſt walk in the ways of God, the laſt in ways of their own. So that to turn from ſin up the diſorders to which Gods Juſtice abandons the Sons of Men into this one ſaying, comprehending them all: *Omnis autem Gentes ingredi viam ſuam*: He will ſuffer all Nations to walk in their own ways. On the contrary the Prophet concludes all the inſtructions JESUS CHRIST has to give the world in this other: *He ſhall teach us his ways. Docebit nos vias ſuas.*

II

Now to know what it is to walk in ones own ways, we need but conſider what St. *Paul* ſays in another place, of the condition of Men before Faith. He ſays, then, that they

they walk'd in the vanity of their own ſentiments, and follow'd the will of the Fleſh, and their own thoughts. *Ambulantis in vanitatis ſenſus ſui, facientes voluntatem carnis & cogitationem.* On the other ſide, to know what it is to walk in the ways of God, we need but take notice of this paſſage of St. *Peter*, where, ſpeaking of what the Faithful newly converted ſhould propoſe to themſelves to do, he ſays, That they ought to reſolve to lead the reſt of their life in following the Will of God, and not the deſires of Men, *Ut jam non deſideriis hominum ſed Voluntate Dei quod reliquum eſt in carne vivat temporis.* So that, to follow ones own will, is to walk in ones own way, and to live like a Heathen: And to follow the Will of God; is to walk in the way of God, and to live like a Chriſtian.

III.

Hence the firſt Motion Grace inſpired into St. *Paul*, when perfectly converted, was to make him ſay to JESUS CHRIST, *Lord what is thy Pleaſure that I ſhould do? Domine, quid vis me facere?* And this motion of Grace carried with it a renouncing of all his life paſt, in which he had only follow'd his own inclinations; a firm reſolution to follow the Will of God during the remainder of his life; and an hearty deſire of coming to the knowledge of it. So that in ſome ſort it comprehended all the Vertues St. *Paul* practic'd afterwards; as the Tree and Root contains the Fruit which the Tree is to produce in its proper ſeaſon.

IV.

There is no Chriſtian who ought not to ſay to God by the Example of St. *Paul*, *Lord, what is it thy Pleaſure that I ſhould do?* Nor is it enough to ſay it at the beginning of ones converſion; 'tis a proteſtation to be renewed without intermiſſion all ones life; becauſe our own Will, which never dies in us, is alway endeavouring to repoſſeſs it ſelf of its Empire, and to aboliſh the Reign of the Will of God

We ought always to deſire to know the Will of God, becauſe our ignorance every moment hides it from us. We ought always to have a deſire of following it, becauſe

our

our concupiſcence never ceaſes to draw us from it, that it may carry us to what it loves. But to the end this deſire, this proteſtation of obeying God prove not unfruitful, and remain a meer notion without effect, it will be profitable ſeriouſly to meditate what it is to follow the Will of God, and in what manner we ought to practice this eſſential duty of Chriſtian Life, in all the particular Rencounters of ours. And to do this, we muſt firſt know what is the Will of God we intend to follow.

V.

The Holy Scripture, and the Doctrine of the Church, obliges us to look on the Will of God in two manners. Firſt, as the Rule of our Duties, preſcribing us what we ought to do, ſhewing us the diſpoſitions we ought to aim at, diſcovering to us what we ought to deſire, what to ſhun, whither to tend; condemning all Evil, and commanding all Good. Secondly, as the cauſe of whatever happens in the World, except ſin; efficaciouſly producing whatever is good, and only permitting evil, to draw good out of it.

VI.

According to the firſt conception, the Holy Scripture gives the Will of God divers names, all denoting the ſame thing. 'Tis that *Law Eternal*, whereof St. *Auſtin* ſpeaks ſo often, forbidding us to diſturb, and commanding us to preſerve the order of Nature; and which, placing Man betwixt God, and Creatures corporeal and inanimate, forbids him to ſettle his love on any thing but the Sovereign Being; ſince he cannot do that but by leaving the rank and place he has in the order of things, and putting himſelf under what is either his inferior or equal. 'Tis that *Divine Juſtice* which ſparkles in our Souls, as the ſame St. *Auſtin* ſays; rendring whatſoever is conformable, if amiable to us, though otherwiſe we ſhould find nothing therein which would draw our love. It is but in loving and following this Juſtice, that Men are Juſt; and it is by receding from it that they become unjuſt and ſinners.

Theſe are thoſe *Judgment*, thoſe *Juſtifications*, *David* ſpeaks

ſpeaks of ſo often, that is to ſay, thoſe Juſt and Holy Rules and Ordinances inſtructing Man what he ought to do; and which are written in God himſelf, becauſe they are nothing but his all Juſt, and all Equitable Will. It is that *Wiſdom* the Wiſe Man ſpeaks of in all his Books, which one ought to thirſt after without intermiſſion, that one ought to ſearch for, *like Silver*, that ſerves us for a Guide in our way, and that dwells in God, and with God. *Omnis ſapientia a Domino Deo eſt, & cum illo fuit ſemper, & eſt ante ævum.*

Theſe are thoſe *Commandments* and *Precepts* the Scripture calls *Eternal*, and which it enjoyns us to have alwayes before our Eyes, and keep cloſe in our Hearts; which ought to walk with us; which ought not to leave us in our ſleep, and which ought to be the firſt Object of our thoughts when we awake *Liga ea in corde tuo jugiter, cum ambulaveris gradiantur tecum, cum dormieris cuſtodiant te, & evigilans loquere cum eis.*

It is that *Light*, which makes us be the *Children of Light*; which is the cauſe that ſome walk in Darkneſs, others in Light, according as they either leave or follow it. *Quia mandatum lucerna eſt, & lex lux.*

It is that *Truth* according to which it is ſaid of the Juſt, that they *walk in Truth*, that they *are in Truth*, and that they *do the Truth*. Laſtly, it is God himſelf; for all theſe names ſignifie but the Will of God, and the Will of God is God himſelf.

VII.

This Juſtice, this Law, this Divine Truth, is made manifeſt to us by the Holy Scripture, and particularly by the new Teſtament. And it is one of the ſenſes of this Verſe of St. *Paul. Juſtitia enim Dei in eo revelatur ex fide in fidem.* But the outward revelation ſerves for nothing, if interiorly God does not enlighten our minds, if he doth not ſhine in them as Truth and Light, and if he do not there make manifeſt the Beauty of his Juſtice. Wherefore it is ſaid, *That there was a True Light enlightning all Men coming into this World. Erat Lux Vera quæ illuminat omnem Hominem in hunc Mundum.* That is to ſay, Men are not enlightned

enlightned but as far as it pleaſes this Divine and uncreated Light to ſhine in their Underſtandings.

VIII.

It is by following this Juſtice, by conforming to it, by loving and deſiring it, that Juſt Men increaſe in Juſtice by departing from it Men are unjuſt, wicked, corrupted, diſordered; becauſe this Juſtice is Eſſential Order, Eſſential Vertue, Eſſential Holineſs. And as this Juſtice is God himſelf, ſo it is evident, that the Love of this Juſtice, is the Love of God, and that it is the ſame thing with Charity; and that to act by the love of Juſtice, is to act by Charity, and by the Principle of the love of God.

IX.

Hence we may ſee, that one may have Charity, and act by the dictates thereof, though he know not ſo much; and that ſometimes one is, and acts without Charity, when he thinks himſelf lively moved thereby. For there are certain perſons, who, finding in themſelves no ſenſible devotion towards the Humanity of our *Lord Jeſus Chriſt*, and reading ſometimes the ſtory of his Paſſion, without any tender feelings or favour, imagine they love him not, becauſe their love is not accompanied with this ſenſible devotion. But if theſe ſelf-ſame Perſons have in great horrour ſin and injuſtice, if they love the Law and Juſtice of God, if they eſteem that Righteous and Holy, if they effectually yield obedience to it, and not ſin, ſhould God even promiſe them impunity. They truly love JESUS CHRIST as God, becauſe he is this Juſtice, this Wiſdom, this Eternal Law which they love. On the contrary, there are ſome, who feel in themſelves ſenſible motions, for JESUS CHRIST, who ſhed tears when they read what he had ſuffered for us; and nevertheleſs have no true love for God, becauſe they love not *Juſtice* and *Judgment*, as the Scripture ſpeaks; they are not pierc'd through with a certain ſentiment, which makes us feel the Law of God as all amiable, all juſt, and which makes ſubmit with all willingneſs and love.

X. With

X.

With theſe thoughts, with this ſentiment *David* was lively touch'd, when in his Lay *Pſalms*, he cries out, The Law of God is all pure, by its Beauty drawing Souls to it. *Lex Domini immaculata, convertens Animas:* The Ordinances of God are Faithful, they never deceive their followers: They give Wiſdom, not to the Proud who reſiſt, but to the Humble who ſubmit. *Teſtimonium Domini fidele, ſapientiam præſtans parvulis.* The Juſtices, that is, the all Equitable Wills of our Lord, are Righteouſneſs it ſelf, and they fill Souls with Joy. *Juſtitiæ Domini Rectæ, lætificantes Corda.* His Commandments are full of Light, and clear the Eyes of the Soul. *Præceptum Domini Lucidum, illuminans Oculos.* The Fear of our Lord is Holy: it paſſes not away like that of Men, it endures for ever. *Timor Domini Sanctus, permanens in ſæculum ſæculi.* The Judgments of God are Truth it ſelf, they are juſt of themſelves *Judicia Domini Vera, juſtificata in ſemetipſa.* They are to be deſir'd above all the Riches of the World, and are ſweeter than the moſt delicious Honey. *Deſiderabilia ſuper Aurum pretioſum multum, & dulciora ſuper Mel & favum.* All theſe expreſſions come from a Soul tranſported with the Beauty of the Law of God, of his Juſtice, of his Righteouſneſs, of his Sweetneſs; and which ſtrains it ſelf to expreſs the motions it feels, the motions God cauſes in it, at the ſame time he makes this his Divine Law ſhine and ſparkle in its Spirit.

IX.

The Church is ſo fully perſwaded, that this Love of the Law of God is the foundation of Chriſtian Piety, that therein conſiſts true Charity, and that meditating on this Law ought to be our continual entertainment; that whereas ſhe divides and aſſigns to different days the inſtructions of the Scripture, and the reſt of the *Pſalms*, laying no obligation on us to conſider and ponder them every day, ſhe appoints us for our daily food that admirable *Pſalm*, in which *David*, in ſuch a variety of expreſſions, asks of God the Knowledge and Love of his Law. And this to the end, that reciting

cising it each hour of the day, it should be to [illegible] remember, not to loose sight of this [illegible] capable of guiding us in the darkness of this life, [illegible] which we always go astray.

XII.

Whatever is contained in this *Psalm*, [illegible] Prayer of St. *Paul*, *Domine, quid me [illegible]* Verse of another *Psalm*. *Doce me facere [illegible] quia Deus meus es tu.* *Teach me to [illegible] art my God.* All the Verses of this [illegible] but the same thing, though in different [illegible] for Example, when the Prophet [illegible] *Beati immaculati in via, qui ambulant in [illegible]* acknowledges to God Almighty, that [illegible] piness of those who observe his Law, [illegible] the desires he has to imitate them. [illegible] known to God Almighty, is a Prayer, [illegible] Grace to know his Law, and strength [illegible] he declares, that those who sin, [illegible] *Non enim qui operantur iniquitatem [illegible]* it is as if he cast a look of [illegible] people, and a look of [illegible] of the good: And this [illegible] the love of Justice, and a [illegible] double Prayer, whereby he [illegible] and Love of his Law. [illegible] over all the other Verses, [illegible] same Mark.

XIII.

The frequent repetition of [illegible] doubtless there is some [illegible] to look into the bottom of [illegible] it is: And that we may learn from [illegible] expresses it by saying, *Lord, [illegible]* do? *Domine, [illegible]* [illegible] particular ought to do. [illegible]

ſtructed in the common duties, but alſo in the particular ones. For certain Laws of God are in ſome ſort general, becauſe they ought to be kept by all; and there are others particular, relating to each ones peculiar and different diſpoſition. Every one hath received ſome gift from God Almighty proper to himſelf; and we muſt have a care not to deſire to ſerve God in the gift proper to another. God expects not from all the ſame things. What is a Vertue in one, may be a Vice in another. In ſome ſort every one of us have a different way allotted to lead us to God, and our Prayer muſt be, that he not only would make known to us the common road, but alſo the path particularly appointed us. *Domine, quid me vis facere?*

XIV.

Theſe words may be a preſervative for us againſt a deceipt ordinary amongſt Perſons of Piety, which is to think little on their own obligations, and much of thoſe of others: There are ſome well skill'd in the duties of Kings, Great Ones, Maſters, Servants; who know what the Confeſſarious, the Penitent, what the Rich and the Poor ought to do, but are ignorant of what is to be done by themſelves, They are buſie people in other mens affairs, but mind not their own. They are full of words to edifie and inſtruct others, but for themſelves they are poor and barren of all. The reaſon is, they do not ſincerely pray to God, that he would make known unto them what he would have them to do. For one of the firſt Lights he would give them, would be to apply their thoughts much about themſelves, and little about others. *Et quæ præcipit tibi Deus illa cogita ſemper. Think always on that, which God hath commanded thee to do*, ſays the Wiſe Man. There is therefore no time left us to think on what others are commanded to do, unleſs God himſelf commands us to think thereon; and that even theſe thoughts of ours, make up a part of our own devoirs, and that they are a help for us to comply more faithfully therewith. For it is not abſolutely evil to make the obligations of others, part of our own meditations; but we muſt not ſtick there, we muſt apply to our ſelves what we find to be the duties of others.

XV. There

XV.

There is almoſt no knowledge of any thing ſo peculiarly belonging to others, which makes us not underſtand ſome duty and obligation peculiar to our ſelves, and which may not be reduced into practice for our edification, had we the ſame care to draw profit from the Spiritual Riches paſſing through our Souls, as the covetous have to gain by thoſe Temporal ones paſſing through their hands.

We are, for Example, acquainted with the dangers which attend the condition of great Ones, the multitude of obligations wherewith they are charged, and the difficulties they meet in acquitting themſelves. Let us thank God he hath not made us Great. Let us pray for thoſe that are, let us give God thanks for ſuch as comply with their condition, let us admire their Vertues, let us grow better by their Example, and humbler by comparing our ſelves to them: We know the difficulties waiting on Prieſthood: Let this thought extinguiſh in us all deſires of a condition ſo high, and ſo dangerous: Let it prompt us to beg of God, that he would beſtow on his Church Holy Prieſts, that he would ſanctifie thoſe that are. We have ſome *Items* to take notice of the diſorder of ſeveral Monaſteries; let this provoke us to lament before Almighty God, and entertain ſentiments of fear; for they are ſo many marks of Gods wrath on his Church, whoſe ſad effects we alſo ought to ſtand in dread of, if by humiliation and penance we have not a care to prevent them. Thus whatſoever we know of others, will be profitable to our ſelves, and theſe knowledges inſtead of making us wander out of our ſelves, will be a means to bring us home to our ſelves.

XVI.

3. St. *Paul* asking of God what he would have him to do, does not ask ſpeculative knowledges uſeleſs for the conduct of his life: No, he asks Knowledge neceſſary for action. *Domine, quid me vis facere?* Hence we learn, that the Lights and Knowledge it is lawful for us to beg and look for at the hands of God Almighty, are thoſe for action, thoſe that are neceſſary for the guidance of our ſteps.

ſteps. *Lucerna pedibus meis verbum tuum, & lumen ſemitis meis.* We ought not to ask of God that we may ſee far about us; it ſuffices to ſee where we ought to ſet our feet, and that God make his Will known to us, ſtill as we are to execute it.

The farther we caſt our ſight, the leſs clearly do we ſee the way we walk in. And for this reaſon it is the Wiſe man tells us, That true Craft conſiſts in knowing ones own, not the ways of others. *Sapientia Callidi eſt intelligere viam ſuam*; and that the *Crafty Man* is always employed in conſidering carefully where he ſhall place his ſteps; *Aſtutus conſiderat greſſus ſuos.*

XVII.

But this way we ought to know, theſe ſteps we ought to guide, do not only point out the exterior actions, which we are to regulate according to the Laws of God; but alſo the interior motions of our Soul. For the Heart hath its ſteps, its way, and theſe are nothing but its affections, that is to ſay, its deſires, its fears, its hopes; which we ought endeavour to render conformable to the Law of God, by loving only what that approves of, and rejecting what that condemns.

XVIII.

Laſtly, St. *Paul* demands of God in general, that he would make his Will known to him, *Domine, quid me vis facere?* He excepts nothing. He offers God a Heart prepar'd to put in execution all his Orders: and hereby teaches us, that, when we beg to know Gods Will, we muſt have a ſincere deſire to know it wholly, and that we ought not to have in our hearts certain willful reſerves, by which we wiſh not to know it in ſome particular point, leſt we ſhould thereby be obliged to execute it. For, one of the greateſt and commoneſt defects of Men, is, not to deſire to know Gods Will, even then when they ſeem with greateſt order to beg the Grace of knowing it. We have almoſt all of us certain defects, which we would not have touch'd and which we hide as much as poſſible from God, as from our ſelves. And for this reaſon St. *Paul* doth not ſay

ly wish that the *Coloſſians* ſhould know the Will of God, but he wiſhes moreover that they ſhould be replenished therewith, *Ut impleamini agnitione voluntatis ejus*: that is to ſay, that there ſhould be no ſecret corners in their Soul, in their Hearts, where this Divine Light ſhould not enter and ſhine: and that they ſhould have no voluntary affections or eyes, which ſhould hinder God from filling them with his Knowledge and Grace.

XIX.

How many do we ſee that daily ſpend whole hours in meditation, who, notwithſtanding, never reflect on their faults, which all the world ſees in them, and they alone are ignorant of all their life long? It is true, at the firſt they made reſerv'd Cafes of them. They thought to lay open to God all the reſt of their Heart: But they took ſpecial care not to diſcover that corner, where they had plac'd thoſe imperfections they cheriſh. In the mean time they make general proteſtations, that they deſire nothing more than to know the Will of God. They daily recite this *Pſalm*, wherein this only Prayer is found; and it ſeems to them, they ſay it from the bottom of their Hearts: But, beſides that Heart from which they pronounce theſe Prayers, they have another that diſavows them: they have one Heart for God, and another for themſelves. They have one, deſirous of obeying God, in ſome things not very troubleſome; they have another, which being tied to certain other things, will not know that they are evil. And thus they are to be numbred amongſt thoſe the Wiſe Man threatens in theſe words. *Væ duplici Corde. Woe to thoſe that have a double Heart*: And amongſt thoſe of whom he ſays, They ſhall not proſper; becauſe they walk in a double path, *Cor ingrediens duabus viis non habebit proceſſus.*

XX.

Hence we learn, that it ſuffices not to ask of God the Knowledge of his Will; if we beg not alſo this ſimple and ſingle Heart, having no other deſire than that of fulfilling it: Wherefore the Prophet does not only call thoſe happy, who

who

who only own to God a deſire of knowing his Will, bu thoſe who deſire to ſound the bottom thereof, and ſeek ter it with their whole Heart: *Beati qui ſcrutantur teſti nia ejus, in tote Corde exquirunt eum*, who do not only lim themſelves within the deſire of ſerving God, but who ſay with the ſame Prophet, *In toto Corde meo exquiſivi ne repellas mea mandatis ſuis.* Theſe are thoſe Juſt on whom their ſimplicity guided in the right way. *Simplici juſtorum diriget eos.* Becauſe God never fails to enligh ten theſe who have no other deſire than that of followin him.

XXI.

Many there are who require Exerciſes of Devotion fo the Morning; and which are preſcrib'd them by others, according to the knowledge and motions of Piety each on hath. But none ſeems more natural, nor more profitabl than an Oblation of ones ſelf, ſuch as St. *Paul's* was to mighty God for fulfilling his Will all the day; to beg him the Grace to know it; to foreſee ones own actions order them according to the Light and Knowledge he g us; and to beſeech him to give us ſtrength to fulfill w he vouchſafes to let us know of his Will. For we ou not to be ſatisfied when we have in General ask'd of G Almighty, that he would inſtruct us touching our Duti but we ought to have recourſe to, and conſult him on e particular action, and that not only about the exter part thereof, but alſo about the interior diſpoſitions req ſite, that in the day time we may endeavour to pra them accordingly. Thus we ſhall obſerve the Counſel the Wiſe Man, adviſing us to entertain our ſelves with Commandments of God from our awaking in the Morni *Et evigilans loquere cum eis.*

XXII.

This is properly the Idea St. *Auſtin* fram'd to himſelf true Devotion or Piety. Wherefore having in his T Book of the *Trinity*, a mind to give us the Portraiture Wiſe Man, that is, a true Chriſtian, he deſcribes hi theſe words. *Let us conceive in our minds a Wiſe*

whose Soul is enlightned by true Truth [illegible] *and Immutable.* WHO CONSULTS IT [illegible] HIS ACTIONS, WHO [illegible] WHICH HE SEES NOT IN [illegible] HE OUGHT TO DO IT, [illegible] *submitting himself thereto*, [illegible] But we ought not to fancy, [illegible] that is, are not arriv'd at this degree of [illegible] thereby dispensed from [illegible] tion is as great as that of the Wise. Nay [illegible] such, because they do not [illegible], and [illegible] they should do well: those to do well [illegible] love this Law, and to labour, and follow [illegible] actions.

XVIII.

But it ought not to [illegible] ning of the day consult God's Law and [illegible] as much as possible endeavour [illegible] And above all, when any new thing presents [illegible] done which was not in the order of [illegible] to do; we must call [illegible] what he would have us to do, and [illegible] he would have us carry our selves [illegible] one cannot frame a better Idea of Christian [illegible] than by considering it as a life of continual [illegible] God requires of us in each condition, and [illegible] ther exterior or interior: And [illegible] Prophet tells us, when he says, *Providebam* [illegible] *conspectu meo semper.* For, this regard [illegible] regard of a Slave towards his Master, of a [illegible] his Father, at once containing a [illegible] his Orders, and a Preparation of [illegible] properly, this Exercise is that which [illegible] *of the Presence of God*, so much recommended [illegible] of Devotion. In fine, 'tis that which God himself recommended to *Abraham*, when he ordered him to walk in his Presence, *Ambula coram me & esto perfectus.* For, to walk before God, is to have God present, [illegible] his Law continually, and to guide one's self by his Light.

For, this Light, and this Law, are but one and the ſame thing.

XXIV.

There is this difference betwixt exterior and interior actions, that it is much better known whether the exterior be conformable, or contrary to the Law of God, than it is of interior ones; which are often hid in the miſts raiſed by concupiſcence; ſo that we cannot aſcertain our ſelves we have the bottom of our Heart in the ſtate as God would have it. But as it is impoſſible for us to free our ſelves of this uncertainty, ſo ought we not to leave off the care of regulating our exterior; the reformation of it being a means to the interiour reformation of our Souls. Wherefore, though we have not yet ſentiments ſuch as we ought, we muſt not omit doing what we ought to do. If we find motions of Pride within, let us endeavour ſo much the more to ſhew our ſelves humble without: If we find any Bitterneſs in Heart againſt any one, it is the Will of God we ſhould not have any regard thereto, but that we ſhould behave our ſelves towards him, as if we had our Heart full of Love and Tenderneſs. Nor is there any Hypocrite in this manner of proceeding: Since it is grounded on Truth, and that, if it be not conformable to thoſe motions which are on the ſurface of our Soul, yet is it commanded by that portion of it, which guides and rules the exterior parts of the Body.

XXV.

This is the only means to come to conſtant and uniform Piety; a Piety which only follows God, which conſults not ones own ſentiments, humour or inclinations, and which outwardly ſhews only ſuch humours, ſuch ſentiments as are conformable to the deed we are doing. If the occaſion happen wherein it is fit to be gay and merry, let gaity and mirth be ſhewn; if to be ſad, let ſadneſs appear. There are certain occaſions wherein tenderneſs, truſt, cordialneſs, compaſſion ought to be ſhewn: In theſe let us endeavour to excite in our ſelves ſuch motions and ſentiments as our reaſon guided by the Will of God tells us, are the

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notice of it; it is a conſtant continual one, becauſe our inclinations are always found mixt in what we do, never ceaſing, whether in ſolitude or company, to put us by the order God hath appointed. This Mortification gives not to any ſubjects of complaint; the Family is unconcern'd: Phyſicians whether Spiritual or Corporal, never forbid it: Nay, it even gives us leave to hide the Mortifications of our Mind under Corporal Refreſhments, when Reaſon orders us to allow and ſubmit our ſelves thereunto; moreover it makes us lay aſide certain demeanours which often contribute to nouriſh the vanity we take in Mortification, when we have left the practice of it.

XXIX.

Beſides, nothing brings to our knowledge more acts of Vertue fit to be put in practice, than this continual attention to the Law of God, becauſe nothing more blinds our Eyes from diſcovering them, than giving our ſelves up to the guidance of our own inclinations. 'Tis this attention which teaches us to contribute, as far as Chriſtianity will give leave, towards the divertiſement of others in Converſation; to inſinuate our ſelves into their affections, by a complacency without affectation; to ſuffer their importunities; to admoniſh them of ſome faults, but that by ways ſweet and proportion'd to their humours, to ſhun croſſing them to no purpoſe; it teaches us to hold our Peace when we ought, to ſpeak when 'tis fit; and ſo to comply with a number of little obligations, which are not heeded by thoſe who guide themſelves only by humour. And this is one of the Senſes of that ſaying of the Wiſe Man, *Qui inquirunt Dominum advertent omnia, Who ſeek after God take notice of all things.*

XXX.

'Tis this attention to the Will of God, which makes us lead a regular, even, and uniform life, which makes us faithfully practice the ſame things in the ſame occaſions. For if we propoſe to our ſelves only to ſerve God, with reaſon we ſhall judge our ſelves more conformable to his Will, if we keep to ſome certain order of behaviour than

things indifferent, than if we quitted it out of humour or capriciousness. The less share we our selves have in things, the more reason we have to believe 'tis God we follow in doing them: And those which of themselves are equally and indifferent, become equal and different, when we add to some of them this Reason of Uniformity in the same Exercises.

XXXI.

But if this desire of guiding our selves by the Will of God makes us in things indifferent, to prefer Order and Equality, before Disorder and Inequality: In like manner it frees us from an over-weaning Love for such Exercises, and makes us supple and flexible, so that we easily change them when God requires it; because, desiring nothing more than to obey him, we are equally content when we equally find means of practicing this obedience. Wherefore what Rules soever we have prefix'd our selves in things indifferent, we ought to be ready to alter them when occasions are offer'd, wherein God lets us know he expects something else at our hands. 'Tis an effect of this flexibility, when such as love their studies, cease not with care to apply themselves to civil conversation, which they affect not, when Charity requires it at their hands. This makes them in some sort loose their time, when God wills them to do so; to quit without trouble their employments; not from any fix'd and steddy designs; and to keep themselves always in the Hands of God Almighty, to undertake such things as he makes them understand, are agreeable to his Divine Will.

XXXII.

But we must take care left we suffer this flexibility to degenerate into irresolution; for since Men appropriate to themselves but a very small portion of their time, it is impossible they should apply themselves to any one thing, without quitting others. Now in making ones choice, things of less moment ought to give place to those of greater, and a set choice must of necessity be made; which once done, ought not easily to be chang'd. If, for Exam-

ple, we cannot employ our ſelves about the conduct of ſome particular perſons, and at the ſame time labour for the good of the Church; we are to conſider whether of theſe two may be done with more profit; and whether is more ſutable to our vocation. If we cannot diſtribute our attention to ſeveral ſtudies, we ought to confine it to one, and with a good will ſuffer our want of skill in the reſt. If we cannot ſatisfie ſo many works of Charity, we muſt reſtrain our ſelves to ſuch as are within our power, having always before our Eyes the advice of the Wiſe Man, which ought to ſerve us as a Rule in many occaſions, *Fili, ne in multis ſint actus tui.*

XXXIII.

Hence it is eaſie to perceive, that the obedience practic'd amongſt Religious, is rather facility found out by the Saints for obſerving the Law of God, than a new ſeverity they have added to the Goſpel. For it is never lawful for one, in what condition ſoever, to make concupiſcence the rule of his actions, or to guide himſelf by his own proper will, and capricious humour. The Will of God ought always to be our Rule, whether in things of the greateſt importance, or of the leaſt concern. Now it being ſometimes a matter of difficulty to know this Will of God, and our own being often ready to take its place; the Saints have introduc'd this ſubjection to a ſuperiour, to the end Religious Perſons may determinately know what to do in things indifferent: For thus the Will of God is made as it were more ſenſible, it being certain, that the Religious ought to obey their Superiours in things of this nature; whereas thoſe who are under none, are more put to it to know what it is God in the like occaſions requires them to do.

XXXIV.

If we have a Heart ſimple and right, we ſhall clearly ſee what the Will of God is, even in the leaſt occaſions; Nature and Concupiſcence only hides it from us. To this end St. *Paul* admoniſhes us to renew our Spirit, that we may know the Will of God. *Renovamini in novitate ſenſus veſtri ut probetis quæ ſit voluntas Dei bona, bene placens & perfecta.*

perfecta. If therefore we perceive that we do not discover what is the Will of God, we ought to believe it is, because we are not renewed; it is because we live the Life of *Adam*; that is, because we think only on the things of this World, because our Heart is full of the love of this World, and void of the love of God, from whence springs the renewing of the Soul.

XXXV.

We must not fancy to our selves, because we have not made Vows to practice the several Duties of a Religious Life, we are therefore dispensed from such as conserve and increase Piety. The declaration God makes of his Will in this particular, is general, when he says, *Hæc est Voluntas Dei, sanctificatio vestra.* This declaration obliges us to work and endeavour without intermission our own Sanctification; and to lay hold on all means proper for that end, and which are taught us by this very Law or Will of God. So that if we are not plac'd under the Conduct of a Master of Novices, whose task it is to exercise us in Vertue, nor under that of a Ghostly Father, whose Charity does us the same good Office; yet ought the Law of God to stand us instead of both these, and thence we ought to draw such exercises, and such practices, as are proper to heal our Sores, and advance us in the way of Salvation.

XXXVI.

This desire of knowing the Will of God, has a particular relation to the present time: For though sometimes we may foresee what we ought to do hereafter, yet must we never take care of that, but when it is our present duty to think thereon. So that one may say, the way of Truth, and the way of Life, consist in considering what God requires we should do in the present instant, and in putting it in practise forthwith; that is, in praying, when God Wills us to pray; in suffering, when God would have us to suffer; in being in action, when God requires we should; in employing our thoughts either about the future, or about our selves, or about others, when God orders they should be so employed.

XXXVII.

There is in this World no condition ſo unhappy, nor ſo diſorderly, which we may not, in the preſent inſtant leave, to replace our ſelves in the rank and order God appoints us; nor is there any ſo Happy, ſo Holy, ſo Conformable to the Will of God, which we may not alſo looſe every moment. There is a Line drawn from each degree, and each condition towards God; as ſoon as we come to tread on this Line, we are in the order he appoints. If we are in ſin, the Line which leads towards God, is to renounce it, to reſolve to lay hold on all the neceſſary means of quitting it, and at the ſame time to fall a practicing ſuch as ſeem to be moſt according to Gods Order. If we have enter'd undуely into any Office, and that it is neceſſary to leave it, and we may immediately do ſo, we betake our ſelves to the order God hath appointed, if effectually we quit it. But if prudence permits not that we free our hands of it ſo ſoon, it is ſufficient we do it in deſire; and then, though we have enter'd on it contrary to the order of God, yet it is not contrary thereunto, that we continue; ſince it is now no more our own, but his Will which keeps us there.

XXXVIII.

Thus not only the Juſt, who conſulting the Law of God here at the bottom of their Hearts, an Anſwer of Peace, as the Prophet ſaid, *Audiam quid loquatur in me Dominus Deus, quoniam loquetur pacem in plebem ſuam*; nor the Saints, *Et ſuper ſanctos ſuos*: But alſo the greateſt ſinners, provided they enter into themſelves, and turn towards God, *Et in eos qui vertuntur ad Cor.* This Divine Light ſhews to all a way of Peace. It is true, this way is more rugged to ſome than others, and often it appears to thoſe who are immerſt in ſin, ſo uneven and precipitious, that they deſpair of being able to walk therein. But provided they will but uſe violence to themſelves, it is not impoſſible but they too may walk in it: For, this ſame Light which diſcovers to them the way, ſhews them alſo the ſuc-

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your which they may obtain by their Prayers, and which can give them ſtrength greater than their own weakneſs.

XXXIX.

The conſideration of Gods Will, as Juſtice, conſtitutes the Piety of true Chriſtians here on Earth, and will make up the Eternal Happineſs of the Bleſſed in Heaven. In this contemplation conſiſts that torrent of pleaſures wherewith they will be inebriated: For, their Sovereign delight ſhall be to find nothing in themſelves oppoſite to the Juſtice of God Almighty, and in being in a perfect ſubjection to him. Their Glory ſhall be, that this Juſtice rules over them: And thus ſhall their Charity be all pure, becauſe they ſhall not refer God to themſelves, but themſelves to God, and God alone they ſhall love in themſelves. Wherefore St. *Auſtin* expreſſing the ſtate of the Bleſſed in Heaven, ſays, *That they ſhall continually annihilate themſelves in the Preſence of God, preferring him before themſelves by an Eternal Love.*

XL.

But, which is ſtrange, by an effect quite contrary, what God ſhall make known of his Juſtice to the wicked, ſhall be their greateſt torment, and ſhall be that which will throw them head-long into Hell. For as a Holy Woman, to whom God had imparted great Light, ſays, *A Soul is no ſooner ſeparated from the Body, but it goes ſtraight to its proper place: And if being dead, it ſhould not find that out, which the Decrees of Gods Juſtice hath prepared for it, its Hell would be a thouſand times greater, becauſe it would ſee it ſelf out of the order and diſpoſition of God: Finding therefore for it ſelf no place more proper, or leſs painful than Hell, it caſts it ſelf head-long thither as to its Center, and the place moſt convenient for it.*

XLI.

Not becauſe a damn'd Soul loves this Juſtice, but becauſe this Juſtice being known, confounds and convinces it of its own unworthineſs, a thing it cannot ſuffer. There is a Knowledge of God which incites us to unite our ſelves

to him, and to lay our ſelves open to the Light of his Divine Eyes. There is another, which makes us fly from him, and withdraw our ſelves as much as we can out of his Preſence. *Adam* and *Cain* had experience of this impulſe after their ſins; the one being induced thereby to hide himſelf in Paradice, the other to wander like a Vagabond in the World, thinking ſo to out-run the remorſe of Conſcience, which gave him no repoſe. This ſentiment annex'd to ſins, is not a ſentiment of fear and horrour, but one of rage and deſpair. We cannot endure the ſight of him whom we have offended, whom we hate, becauſe it continually upbraids us with our faults. We would deſtroy him if we could; but ſince we cannot, we ſhun him, and hide our ſelves from him to our power. The ſentiment is weak in this life, where we but imperfectly apprehend the deformity of ſin; but in the next it ſhall be without limits, when our ſins ſhall ſhoot out their Thorns, as St. *Auſtin* ſpeaks, and our ſides ſhall be pierced therewith.

XLII.

It is therefore out of this ſentiment, that the Damned ſhould precipitate themſelves into Hell, as a place the moſt darkſome, and remoteſt from God, and where they ſhall be leſs pierc'd by the penetrating Rays of his Juſtice. There is too much light for them in any place elſe, and their Eyes cannot ſuffer that light they hate.

The greateſt torment we can inflict on thoſe who have ſore Eyes, is to expoſe them to a full light, and force them to look on it. The greateſt Hell of the Damned would be to force them to appear in the Light of the Saints, and to ſhew them on one ſide their Glory, Gods Love towards them; on the other, their own deformity, and the hatred God bears them.

Thus their greateſt deſire is, to hide themſelves as much as poſſible they can from this killing light.

The proſpect of Gods Juſtice joyn'd to his Mercy and Love, brings comfort and eaſe; but that of this ſame Juſtice joyn'd to his hatred, is what kills and leads to deſpair.

XLIII. We

XLIII.

We may be mov'd by Pride to quit a place whereof we are not worthy: *Judas* was not humble when remorſe for his ſin made him judge himſelf unworthy to live. He could not ſuffer the reproach of his unworthineſs, And to ſhun it, he left his life. In the ſame manner the Damned freely leave all the other places they are unworthy of, to ſhun the ſight of that penetrating Light, convincing them of their crimes, and chacing them before it, as the Angel chaced *Adam* out of Paradice.

They cannot ſuffer to be out of Gods Order; not becauſe they love his Order, but becauſe they cannot bear the interior reproach of their own diſorder.

XLIV.

Hell therefore is the Center of the Damned, as Darkneſs is the Center of them who fly the Light. It is the place where the Light of God inconveniences them the leaſt, where the reproaches of their Conſciences are leaſt ſenſible, and where their Pride ſuffers the leaſt Confuſion. So it is a kind of refreſhment to them to be there. If they could, they would deſtroy God, and his Order, but they know they cannot; therefore they hide themſelves in the Abyſs of Hell, and they could wiſh that there were a greater *Chaos* betwixt God and them, to ſhelter themſelves, if poſſible, from the Rays of that Truth which deſcends and pierces their ſight, even in the depths of that Abyſs.

The End of the Firſt Part of the Second Treatiſe.

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Second PART

OF

The Second Treatiſe.

Of Submiſſion to the Will of God.

I.

WE have newly ſeen the firſt way of conſidering the Will of God containing in ſome ſort the whole life of a Chriſtian; ſince it concerns the Knowledge and Love of Gods Law. But even this proſpect ſhewing us this Law, as the Rule of our actions, of it ſelf leads us to a Submiſſion to the Will of God, conſider'd, as the cauſe of whatſoever happens in this World, ſin excepted, which he only permits: And this is the ſecond way, according to which we have ſaid Gods will ought to be conſider'd. For diſcerning by Faith theſe great Truths, that God Creates all things, that he Ordains and Governs all, that nothing happens without his Providence, that in whatſoever comes to paſs in the World, he either exerciſes his Juſtice or Mercy, that no Creature hath any power but what he beſtows, that all are either the Inſtruments or Miniſters of his Decrees, and according to the expreſſion of Scripture, but as an *Ax in the hand of him that cuts, or as a ſtaff in the hand of him that ſtrikes*: We ſee alſo at the ſame time, in the ſame Will, conſider'd as Supreme Juſtice:

ſtice; that it is fit he ſhould reign and we obey; that it is his part to guide, and ours to follow; that we ought to conform our ſelves to his Will, and not deſire that he ſhould ſubmit to ours; that his Will being always Juſt, always Holy, it is alſo always Adorable, always worthy of our Submiſſion and Love, though the Effects thereof ſometimes prove harſh and troubleſome: For, only ſuch Souls as are unjuſt can find fault with what Juſtice it ſelf does; and ſo the troubles we ſometimes feel, to ſubmit to it, is only a proof of our own injuſtice and corrupt Nature; which ſhould make us lay the blame, not on God, but our ſelves, ſaying with the Prophet, *Nonne Deo ſubjecta erit Anima mea? O my Soul, wilt thou not ſubmit thy ſelf to God?*

II.

But to fix our ſelves in this Submiſſion, to which even Juſtice it ſelf obliges us, it is good often to regard and conſider this Will of God, as it operates in the World, and acts through all the Creatures. For the cauſe in part of that diſſatisfaction we feel in what happens to us, ſprings from our ſtopping at, and not looking beyond the Creatures, and in that we impute to them the events of things. We only take notice of the Rod that ſtrikes and chaſtiſes us, we ſee not the hand that manages it. If we diſcern'd God every where, and look'd on him through the Veil of his Creatures, if we ſaw that it is he who gives them all the force they have, that it is he who drives them forward to do what is good, and who in what is evil diverting their malice from ſuch objects whither it might carry them, gives it no other liberty than ſuch as ſerves to put in execution his Eternal decrees; the ſight of his Juſtice and Majeſty would give a check to our complaints, our murmurings and impatiences. In his preſence we durſt not ſay, we deſerve not what we ſuffer; we ſhould have no other ſentiments than thoſe which made Holy *David* ſay, *I held my peace, I was humbled, becauſe thou didſt this, Obmutui & humiliatus ſum, quoniam tu feciſti.* But we are pleas'd, when from our Eyes we can hide theſe Truths that we may have ſome pretence to eaſe our ſelves, and diſcharge

discharge our ill humours on the Creatures; that we may complain of their injustice; that we may think our selves in the right, and be perswaded, that we suffer wrongfully what is inflicted on us.

III.

Did we fix the Eyes of our Soul on this first and Sovereign cause of all events, we should see the whole face of things in some sort chang'd as to us; that is, we should be oblig'd thereby to alter the greatest part of the Notions and Idea's we have fram'd to our selves of what passes there. We should find none oppress who were innocent; we should only see the guilty punished. The World would no more to us would be a place of disorder and confusion, but only be one of Justice and Equity. We should acknowledge that nothing is taken from any, but what he forfeits or looses, that none suffers above his desert, that Power and Strength are always joyn'd there together, whereas injustice is always weak and impotent; we should see no evils, no misfortunes, but only just chastisements of secret sins; that none dyed here either by the malice of Nature, or the accidents of Fortune, but that their Crimes or death are punish'd therewith, and that in some manner or other sentences most suitable. In fine, that all things are Reasonable and Holy, as well in respect of God ordaining all things, as Men, on whom his decrees are executed; for by the Ministers of this over-ruling Power can be guilty of no injustice, yet cannot their Injustice hinder what they do from proving just and equitable to those who suffer it.

IV.

Taking our measures from this Idea, what is War? 'Tis a Troop of Executioners of Gods Justice, which he sends to kill those who have deserved to dye, and whom he hath condemn'd to this Punishment. What are two Armies fighting together? They are the Ministers of the Divine Justice, punishing one another, and performing nothing but what God hath order'd. What is Murder? 'Tis the punishment of a Criminal by the hand of an unjust Minister. What are Thieves? They are certain people, unjustly executing the just decrees, which

God has order'd certain perſons ſhould be depriv'd of their Goods? What is a King? He is a ſcourge in the Hands of God for puniſhment of the wicked.

V.

'Tis only this proſpect that lays before our Eyes Gods Empire over the World, and his eminent power over all his Creatures. Should we otherwiſe look on things, it would ſeem that the malice of Men had the upper hand of God himſelf, at leaſt for a time, and that their Iniquity overcame his Juſtice. Wherefore we may believe that the Prophet, upon this contemplation of Gods Infinite Power, guiding all things to the Ends his Mercy and Judgment hath ſet, cries out: That *God hath Reigned; that he hath clad himſelf with Beauty and Force.* Nothing but a contemplation of Gods Providence being capable of making us to ſee Order and Beauty in that confuſion the World is in, and of diſcovering to us Gods Supreme Empire over it, maugre the violence of unjuſt Men contemning and ſlighting his Will and Laws.

VI.

The recital of things paſs'd is but in ſome ſort, to ſuch as conſider the World by a Light purely Humane, Hiſtory of the Devil, and the Reprobates; becauſe the perſons acting moſt on the Theatre of the World, and who have the greateſt ſhare in all the accidents whereby it is kept in motion, are, for the moſt part, the Citizens of *Babylon*, in whom the Devil dwells, and by whom he acts. But to thoſe who carry their contemplation higher, all Hiſtory in ſome ſort is the Hiſtory of God; becauſe they only find in it the execution of his Will, the decrees of his Juſtice, and the Effects of his Power. All there tends to edification, becauſe all there is juſt and equitable.

VII.

Time paſs'd is an Abyſs without bottom, ſwallowing and devouring all things tranſitory; that to come is another to us impenetrable. One of theſe Abyſſes continually flow into the other; the time to come diſcharges it ſelf into th

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time past, by gliding through the present. We live betwixt these two Abysses: for we perceive not aware how the time to come flows into time past; this makes the present time, as what is present to all our life. What is past, is to come, is not yet at all. Hence observe is What therefore we ought to part which God for the present what's past, and what's to come, quires we should.

VIII.

For although what's past and what's to come, is not yet other exist in respect of God. What's past, is so, because he certain time; and what is to come, assigned another time for it and in some manner whether past or to come gether, and as that is to look with veneration ture; for that eye and vine Will.

There is this come, that as we so we may in par Providence in to come, and the Submi general acceptation ways to regard

What's past, to the Will Father Scientific

ſpect of things preſent, which depend not on us, we ought to have the like ſentiments and approbation. But if this be ſo, what will become of that penitential ſorrow, we have for our ſins paſt? What of that tenderneſs and compaſſion, whoſe principal Object is the preſent troubles and miſeries? What will become of that prudent Forecaſt, by which we endeavour to prevent and ſhun them? Muſt we be afraid leſt God exerciſe his Juſtice, Muſt we take on, and afflict our ſelves for what he either does himſelf, or permits to be done? Does not God when he permits Evil, think it better to permit than hinder it, as with eaſe he could? And if his thoughts are ſuch, ſhould not ours be conformable to his? How dear is the ſhallow Wit of Man, and prone here to draw that blaſphemous concluſion which was falſly imputed to St. *Paul*, That Mens ſins were not to be condemn'd, ſince God thereby was glorifi'd. *Quid adhuc tanquam Peccator judicor?*

XI.

But theſe difficulties ariſe only from our not conſidering the Will of God in its full extent, from our ſeparating his Will conſider'd as his Juſtice, and the Rule of all things, from the ſame Will conſider'd as their Cauſe and Principle. For let us joyn together theſe two conſiderations, and we ſhall find, that God permits ſin only by that Will, which is the Cauſe of things, whilſt at the ſame time he condemns and hates the ſame by his Will, conſider'd as Juſtice, to which ſin is contrary and oppoſite: Whilſt he puniſhes ſinners for their Crimes by his Will conſider'd as operative, and the Cauſe of Beings, at the ſame time, he makes it known by his Eternal Law, that theſe Crimes are contrary to that Juſtice which is nothing but that ſelf-ſame Will. Thus the effects of his Juſtice at once imprint in our Souls a Twofold Idea, *viz.* that of the Will of God permitting ſins, and that of the diſorder of the ſame ſins which it condemns: and theſe two Objects ought to raiſe in us two kinds of Sentiments; one by which we approve of what comes from God, another by which we condemn that which comes from Man.

XII. By

XII.

By thus contemplating the Will of God, we bring to an amicable agreement thoſe ſentiments which at the firſt ſight appear ſo contrary and irreconcileable, as well in reſpect of what is paſt, as what's to come. We are ſorry for our ſins, becauſe in Gods Sovereign Juſtice we are condemn'd of injuſtice, inſolence, and ingratitude. In the ſame Juſtice alſo we ſee it is but fit and equitable that we ſhould have theſe ſentiments, and that we ſhould endeavour to excite them in our ſelves. But knowing too that God has permitted us to fall into theſe ſins, to the end they might ſerve to bring on the deſigns of his Providence; we cannot but adore this his Permiſſion, becauſe it is juſt. And though this knowledge ought not to take off the regret and ſorrow for our faults; yet ought it to appeaſe thoſe troubles, thoſe exceſſive unquiet griefs which otherwiſe they would cauſe: Since, in fine, it is equally juſt we ſhould, (having in our proſpect Gods Juſtice diſcovering to us the enormity of our ſins) be ſorrowful for them, and that we ſhould ceaſe to be troubled and vexed thereat, having in ſight the Will of God, who, (to the end they might ſerve his deſigns) has permitted them to happen.

XIII.

It is properly this peace, this tranquility which proceeds from the contemplation of Gods Sovereign Will, that the Apoſtle wiſhes to all Chriſtians, when he ſays, *Pax Dei quæ exuperat omnem ſenſum, cuſtodiat corda veſtra & intelligentias veſtras.* This Peace ſurpaſſes all the other ſentiments, but does not ſtifle or extinguiſh them. They nevertheleſs are excited in our Hearts by the Light of Faith, diſcovering to us what God judges of our actions, yet, notwithſtanding theſe ſentiments of ſorrow, we ought not to be at peace within our ſelves, when we conſider that it is a God all Juſt, who permitted theſe ſins, and that he will hereafter forgive them. One of theſe would be lame and imperfect without the other; but being joyned and united together, they frame a Penitence without deſpair, and a Peace without preſumption.

XIV.

God does not equally diſcover theſe Truths to all, and ſo the motions they excite have not always an equal vehemency. For Example, in this life God employs much his Saints in meditating on the oppoſition their ſins have to the Law of God, here with the ſame evidence he diſcovers not to them the Beauty of his Divine Will, permitting theſe ſins to happen for their Good, and his Glory. And thus the motions and reſentments of Penance, which they feel at the ſight of their ſins, are much more lively, much more ſenſible, than that comfort they receive from the hope they have that God one day will out of theſe very faults extract his own Glory, and their Salvation. On the other ſide, in the next World, the Saints ſhall be ſo thoroughly poſſeſs'd with Joy, that they have contributed towards Gods Glory, and ſo fill'd with admiration of his Providence, which through the ways they have gone, has guided them to Heaven, that they ſhall be no more capable of reſenting the leaſt ſorrow for their paſt offences.

XV.

Neither ought this conſideration of Gods Will make us inſenſible of the evils of our Neighbour. It is true, nothing happens to them but what is right and juſt; but we ſee in this ſame Will, conſider'd as Law, as Juſtice, as Truth; that Mankind is not in the ſtate he was created for; that theſe evils ſpring not from Nature, as it was inſtituted, but from its diſorder; that they are not conformable to the firſt order of God, nor to his firſt inclination, which is all for goodneſs. In this Will of God we ſee the ties which unite us to thoſe miſerable ones, and which ought to induce us to love them. There alſo we ſee, that it is but juſt, we ſhould love them, we ſhould deſire to ſuccour and help them, we ſhould be troubled at their Evils, and that God does approve we ſhould ask and beg of him thoſe ſuccours and helps they ſtand in need of. It is impoſſible all theſe thoughts ſhould not excite in us ſentiments of Compaſſion; and that other conſideration of Gods Will, by which he chaſtiſes Men by theſe Evils ought only

only to ſtand us in ſtead to moderate theſe reſentments, not to ſtifle, and quite take them away

XVI.

In fine, the conſideration of Gods Will, as doing all, as carrying on all for his own Glory, ought not alſo to hinder thoſe juſt fore-ſights we ought to have for the future, becauſe we know that the Law of God ordains us to uſe all reaſonable care and precaution to prevent certain accidents, and to procure others, leaving nevertheleſs the recourſe to his Providence, and paying a general ſubmiſſion to his decrees. St. *Paul* deſir'd to go and Preach the Goſpel at *Rome*, may he laid the deſign; but it was with ſubmiſſion to, and dependance on the Will of God. In laying the deſign, he obeyed the Will of God as a Law and Rule: In ſubmitting the execution thereof to the Will of God, he obey'd him as the Sovereign cauſe of all things according to the ſame Rules of his Eternal Juſtice. For, it is (as we have ſaid) Juſtice it ſelf which obliges us to ſubmit our ſelves in all events to his Holy Will.

XVII.

The life of Faith therefore, which is the life of the Juſt, obliges them to ſubmit themſelves to the common diſcipline of humane Prudence, and to make uſe of humane means, to bring thoſe things to paſs which they may reaſonably deſire; becauſe this Faith forbids us to tempt God. And this other conſideration of Gods abſolute Will, as governing and doing all, only ſerve to comfort us when things fall out contrary to our deſire, and ought not to give us occaſion of raſhly fore-telling what's to come, or guiding our actions by certain Prophetick Inſtincts, which for the moſt part are only the effects of our imagination, on which God has forbid us to rely. We know not whether it is Gods Will there ſhould be Peace or War. Whether ſuch and ſuch diſorders ſhould have an end or no. Whether he will make his deſigns ſucceed by this or that means; yet ought we not to intermit our endeavour for procuring peace, and remedying diſorders, nor ceaſe to uſe ſuch

means as we judge proper for the ends we aim at, leaving nevertheleſs the ſucceſs to God Almighty.

XVIII.

This ſame reaſon ought to make us very reſerv'd and cautious, in taking for Marks of God's Will our lighting in Scripture, or other Books of Devotion, on certain places which ſeem to us conformable to ſome thoughts and deſigns we have in our heads. For though it be certain we light not on theſe places, but becauſe it is Gods Will; yet is it not certain we ſhould happen on them for ſuch a purpoſe, or that they ought to ſerve us as a Rule to guide our ſelves by. 'Tis our Fancy that draws this conſequence, and that raſhly; becauſe it ſuppoſes God could not have permitted ſuch a hit but for ſuch an end. On the contrary, who knows but he may have permitted it as a tryal, whether we would with conſtancy walk in the way of Faith, adhering to the common Rules of Prudence: Or whether we would give our ſelves over to the motions of vanity, which ſo naturally are raiſed in us, when we imagine God does us peculiar favours, and place us above the ordinary rank of Men, to whom he makes his Will known only by the general documents of Scripture, and the ordinary inſtructions of the Church? It ſeems therefore not good to build much on theſe caſual hits, and that touching them, we ought to fear what the Scripture ſays of Dreams, *Ubi multa ſunt ſomnia plurima ſunt vanitates.* For, the Vanity of Dreams conſiſts, not in concluding that God is the cauſe of ſuch a Dream, which is always true in ſome ſenſe; but in applying ſuch and ſuch a ſignification thereunto. Now the like vanity is to be found in our judgments, when we think God has ſuch deſigns in permitting ſuch accidents.

XIX.

The conſideration then of Gods abſolute Will, does not make any alteration in the ordinary way of judging of things; nor cuts it off the application of humane means, or the uſe of humane knowledge and inſight. But, it reſtrains all unquiet, over-haſty, and too vehement wiſhes for things not yet come to paſs, and all trouble and melancholly

cholly for ſuch as are either preſent or paſt. For, if we be fully perſwaded, that God does all things, and that he can do nothing but what is juſt, having given ſuch order about our affairs, as he commands we ſhould, we ought totally to deliver our ſelves up to him, and in peace expect the accompliſhment of his Eternal deſign. And as theſe deſerve our adoration, when by the event they become manifeſt to us, ſo alſo no leſs do they even beforehand deſerve the ſame, whilſt they lie hid amongſt the ſecrets of his Providence.

XX.

It is true, that amongſt theſe events ſome are the effects of his Mercy, others of his Juſtice. But as Mercy and Juſtice are equally adorable, an equal ſubmiſſion is due to both; but with this difference: The ſubmiſſion paid to the effects of Mercy, ought ordinarily to be accompanied with joy and thanks: That to thoſe of Juſtice with humiliation and terror.

XXI.

It is often impoſſible amongſt humane accidents to diſtinguiſh the effects of his Mercy from thoſe of his Juſtice; becauſe our Soul is too narrow to comprehend that Infinite Chain of Cauſes ſo linked together, that ſometime the greateſt evils are faſtned to what ſeems the greateſt good; and on the contrary, the greateſt good to what ſeems the greateſt evil. So that having according to the dictates of ordinary Prudence done what is in our Power, not only Faith, but Reaſon it ſelf obliges us to an indifferency, as to the event, becauſe by it we know that our skill is too ſhort, too narrow to frame a right and ſound judgment thereof.

XXII.

To the end we may be inur'd to a Submiſſion to Gods Will in affairs of greateſt importance, able to ſhake and diſmay the Soul; we muſt begin and accuſtom our ſelves to honour and reſpect it in the leaſt circumſtances of our lives; becauſe that rules thoſe as well as the greateſt. Nay,

in looking on theſe ſmall things as effects of Gods Sovereign Will, faith is more fully exerciſed: Becauſe Men feel more difficulty in attributing to God ordinary and petty events, than great ones. One therefore throughly poſſeſs'd with this thought, will never ſay ſuch an accident is troubleſome, becauſe looking on it as ordain'd by God, 'tis not allow'd him to be troubled at it. He will never complain of a meeting diſappointed, of an unſeaſonable viſit, of his Servants loitering, of his being made wait too long, or being refuſed ſome favour, No little loſs, no unſeaſonableneſs of the weather, nor generally any of thoſe ordinary occurrences of life, which uſually cauſe impatience in others, will diſcompoſe him.

XXIII.

With this ſelf-ſame diſpoſition ought every one to ſuffer his corporal defects; as deafneſs, weakneſs of ſight, and generally whatſoever may render one contemptible in the ſight of Men; as want of memory, want of addreſs and wit, want of temporal goods, meanneſs of Birth: And that without ever complaining thereof; as well becauſe theſe come from the Hand of God, as becauſe we know not whether they be not more for our advantage, than thoſe other qualities, which would pleaſe us better: Nay, we know not but that in ſuffering theſe wants in this manner, they will become really more beneficial. The ſame is to be ſaid of Diſeaſes, Calumnies, Evil Treatments, the ſmall eſteem the World has for us, the hatred and prejudices it may have againſt us. Becauſe God Almighty either does or permits all this; we muſt look on it with a calm and peaceful Eye, keeping our ſelves in the rank he has put us, and adoring his decrees. And the Will of God which governs all theſe things, ought to have more power over our Souls, to make us cheerfully accept thereof, and render them amiable to us; then whatever they have of ungrateful, to make us reject the ſame, and carrying us on to impatience and murmur.

XXIV.

Certain accidents are the neceſſary conſequences of our own

own ſins; if theſe conſequences prove favourable, they adminiſter to us a peculiar cauſe of praiſing the Mercy and Bounty of God, who could draw good from evil, and change into means of ſaving us, that which only deſerv'd chaſtiſement, and the withdrawing of his Graces. But if theſe conſequences be troubleſom and hard, as when our ſins have involv'd us in great evils, Spiritual or Temporal, if our diſorders have been the cauſe of many Crimes, if theſe conſequences continue, and are propagated; then ought we not to look on them without ſorrow. For the Will of God conſider'd as Juſtice, commands us to grieve, to humble our ſelves, and do pennance for ſuch, and to endeavour to give a ſtop to theſe bad conſequences, by our better Deeds and Prayers: But, at the ſame time it commands us to be calm and quiet, without trouble, without anxiety, and to comfort our ſelves by the conſideration of his Will that has permitted them, and will certainly draw his Glory out of them.

XXV.

No ſin hath had ſo ſad a conſequence as that of our firſt Parents; ſince all the evils that have faln on Mankind, all the ſins that the whole World hath committed, and the damnation of that innumerable number of reprobates, are the effects of it: Yet the Will of God has not been wanting to comfort them in it; and if it did not take from them all ſorrow, whilſt they remain'd in this World, becauſe it was but juſt and reaſonable they ſhould do pennance for their faults; yet hath it quite extinguiſh'd all grief in the other; ſince, maugre thoſe dreadful conſequences of their ſin, which ſhall continue for all Eternity, *Adam* and *Eve* for ever enjoy that peace and conſolation which belongs to the Juſt. And this is the greateſt Example imaginable of what the contemplation of Gods Will can do towards appeaſing thoſe troubles which naturally ought to ſpring from the conſequences of our ſins; and having ſeen this, what ill effects ſoever our faults can have had, whatever diſorders they have cauſed, none ought to looſe his hope, nor give himſelf over to grief out of a certain kind of deſpair.

XXVI.

XXVI.

Gods Will thus conſider'd, not only makes us ſuffer with peace and calmneſs the effects of our ſins, but alſo to bear with patience our own defects and imperfections, as well as thoſe of others. And thus it cauſes a good agreement betwixt thoſe two ſo ſeemingly oppoſite ſentiments, the thirſt and zeal of Juſtice, which makes us hate our ſins, and that patience which makes us ſuffer them: becauſe we ſee that God hath preſcrib'd us both. The Soul reſign'd to God ſays indeed to him in the ſenſe of her miſeries. *Lord how long wilt thou ſuffer me to continue in this ſtate? Sed tu me Domine uſque quo?* Mean while leaves not to be at peace in it: She reſolves to make the term of her Life to be that of her Patience, and at once to wage a continual war againſt imperfections, and nevertheleſs to bear with her ſelf, and them, without ever giving her ſelf over to diſcouragement; whilſt ſhe is content with that meaſure of Grace, God is pleaſed to give her: And this is it ſhe learns from that advice of the Wiſe Man. *Qui timent Dominum, cuſtodiant mandata ipſius, & patientiam habebunt uſq; ad inſpectionem ipſius.*

XXVII.

In fine, the greateſt effects of our Submiſſion to Gods Sovereign Omnipotent Will, is, that (in the uncertainty of his Eternal decree, touching our predeſtination, and of that Sentence which he ſhall pronounce at the hour of our Death, by which he puts in execution the former decree, and allots us either a happy or miſerable Eternity) the Soul is brought by it to acknowledge that God is Juſt, and that ſhe adores him as ſuch; according to the words and mind of the Prophet, ſaying with him to God, *In manibus tuis ſortes meæ: In thy hands is my lot.* But ſhe is very careful not to abandon her ſelf over-much to this thought, not to dive too far into it; the weakneſs of our underſtanding being unable to bear it. She therefore wholly applies her ſelf to conſider what God commands her to do in this reſpect, and what diſpoſition he by his Truth and his Law preſcribes.

XXVIII.

Goodneſs ſprings that Patience of which St. *Paul* ſpeaks, inviting Sinners to do Pennance. Let them do that, and Gods Mercy will always be open to them, and his Grace abundantly flow upon them, who ſtop the current, and dam it up, nevertheleſs all ſuch Graces lie always ready in his Treaſury.

XXX.

There is nothing then which more facilitates the conduct of Chriſtian life, than this contemplation of Gods Will in its whole extent; for by it we ſee that the whole life of a true Chriſtian, is a life of Peace, with an even calmneſs, contemplating in Gods order, the paſt, preſent, and future, perpetually conſulting his Law, to learn from thence what is to be done every moment, and to know the interior diſpoſition of mind we ought to have in reſpect of thoſe affairs we are to employ our ſelves about: Theſe diſpoſitions become various according to the variety of Objects; and they include all the lawful paſſions of joy, ſadneſs, deſire, fear, love, anger, compaſſion, which ſuch Objects ought to excite, Yet are all theſe paſſions joyn'd to that general diſpoſition of repoſe and peace, which the proſpect of Gods Sovereign Will entertains, and nouriſhes in the bottom of a Chriſtians Soul; that Peace which calms all particular unquiet motions; that Peace which they always enjoy who love the Law of God, as *David* ſays, *Pax multa ailigentibus legem tuam*; that Peace which JESUS CHRIST bequeathed to his Diſciples, when he left the World, and which the World knows not. *Pacem relinquo vobis, non quomodo Mundus dat, ego do vobis*: That Peace which the Apoſtle St *Paul* wiſhes the Faithful, as we have already ſaid, to the end it may guard their Souls and Underſtandings. *Cuſtodiat corda veſtra & intelligentias veſtras*: 'Tis this Peace which quiets the agitations of the Heart, whilſt it fixes it to the immoveable Will of God: 'Tis this Peace gives a ſtop to thoſe troubles which the multiplicity of its thoughts produces in the Underſtanding: By this one thought 'tis Gods Will this Peace cauſes Man to

let

: himſelf be carried affectionately on by the Torrent of ovidence; whilſt he troubles himſelf no farther, than ithfully to comply with his obligation in every parti-lar duty preſcrib'd him at each Moment by the Law f God.

The End of the Second Treatiſe.

Third

Third Treatiſe.

Of the Fear of God.

Confige timore tuo carnes meas ; a judiciis enim tuis timui.

I.

THE Prophet is in fear, and he begs of God, that this his Fear may be increaſed, like to him who ſaid, *Lord I believe, Help my unbelief.* The firſt effects of that Fear God infuſes into our Heart, is to convince us that we fear not enough. By it we ſee that God is infinitely dreadful, and our fear ſmall ; and this incites us to beg of God that he would redouble his Fear in us, and pierce our Fleſh with it.

II.

It often happens that our Underſtanding is convinc'd that we ought to fear God, but our Heart, and the ſenſible part of our Soul, is for all that untouch'd therewith. Yet 'tis that Fear of the Heart, not that perſwaſion of our Underſtanding, that deads temptations. And it is for this reaſon that the Prophet is not ſatisfied with this Fear of God in his underſtanding, *a judiciis enim tuis timui*; but he deſires that even his very Fleſh ſhould be ſtruck through with this Fear, to the end that the lively ſmart thereof may ſtifle

ſtifle in it all the temptations able by their flatteries to gain on the Fleſh. Were we pierc'd all through with Nails, our condition would be ſuch as the moſt tempting pleaſures could never aſſail us. The Prophet therefore begs, that the Fear of God would work an effect like to this in him; that this Fear would as lively and ſenſibly touch his Soul, as Nails do his Fleſh, when they really and effectually pierce it through.

III.

Fear ſeems to be an effect of ſelf-love. We ſtand in fear of the evils which befal us, becauſe we love our ſelves. Why therefore is it neceſſary we ſhould beg it at Gods hands? Are we not ſufficiently furniſhed with ſelf-love to fear that which may bring upon us the greateſt of all evils? The reaſon is, let our ſelf-love be never ſo great, it is always blind, inſenſible, ſtupid, without reaſon. It is ſenſible of things of ſmall moment, and paſſes by unconcernedly thoſe of greater: It fears without cauſe, and is without fear when we have all the reaſon in the world for that paſſion. It obſerves no order, no rule in its motions. It is totally taken up, filled, tranſported with trifles, and is often inſenſible of the greateſt things in the World. God therefore does us a great favour, when he makes us feel things as they are in themſelves: For in making us lively ſenſible of thoſe things that are great, he deads the too lively ſenſe we have of ſuch as are little.

IV.

There is in Man a prodigious ſenſibility, able to produce boundleſs motions of ſadneſs, love, joy, fear, deſpair; and an amaſing inſenſibility, able to reſiſt the moſt terrible Objects. The ſame things kill ſome, and not ſo much as move others; whilſt the reaſon and cauſe of effects ſo different lie hid and unknown.

V.

Theſe violent paſſions ſpring from an unknown root, they proceed from a hidden Abyſs. No body preciſely knows the Springs he is to ſet on work to excite them; all we

we know, is, that Reaſon it ſelf cannot ſtir them up as it would, even then when they are judged uſeful, no more than it can repreſs and quiet them, when they are judged prejudicial. When the Soul is touched in ſome ſenſible part, nothing is able to cauſe in her the leaſt motion; let this part be a ſenſible one, and every thing is capable of tranſporting her out of her out of her ſelf.

VI.

The violence and irregularity of theſe paſſions, are at the ſame time in Man both proofs of his diſorder and marks of his greatneſs. By them it appears, that he is compoſed of prodigious Reſorts and Springs, and that if they were lively touch'd and ſet on work, they would produce paſſions and motions quite other than ſuch we are the moſt part ſenſible of: So that natural Philoſophers underſtood nothing either of Mans Happineſs or Misery, whilſt they plac'd the one and the other in the ſatisfaction as we are capable of during this life. Nothing is more ridiculous than to think as they did, that it is poſſible we ſhould be happy by common and groſſie Objects, by curioſities, or by a frigid contentedneſs of our ſenſes and Reaſon. Theſe motions are not ſufficient to make us happy; the Soul of Man is capable of a greater and more Joy, infinitely more lively, than any we can have. The ſame is to be ſaid of Evil: Although we are more ſenſible of theſe than of Pleaſure, yet they are not a thouſand times more lively than we feel them. It would be not in our power to procure to our ſelves Joy, or theſe ſo piercing Griefs; it is true, that God would have our Happineſs or Miſery, as it were, depend upon our ſelves; but has ordained, that the one and the other, ſhould be an effect either of his Mercy or Juſtice, in the next.

VII.

The time then of this life is proper, as a ſtate of Miſery and dulneſs. All our Senſes are then dull, drowſie and languid, if compared to what they will be at the moment of our Death, which will be as it were,

 Grow

draw the Curtain to let us ſee things as they are. Then it will be, that all created Nature will diſappear from before our Eyes, and that we ſhall not look upon the Kingdoms, the Principalities, the Pleaſures and troubles of this World, but as little motes not worthy a ſlight thought. God alone in that day, will appear mighty in our Eyes according to the expreſſion of the Scripture, *Et erit Dominus magnus in illa die.* But thoſe whom Death ſhall find without Gods Love, ſhall ſee him Great, but from that Greatneſs ſhall be fill'd with terror, which will make them caſt themſelves into the Abyſs of Hell, to hide themſelves the moſt they can from ſo dreadful a Majeſty: Whereas thoſe who ſhall dye in his Love, and be cleanſed from their ſins, ſhall only ſee him Great, that they may from thence derive ineffable Sentiments of Love and Joy, which will be their Everlaſting Beatitude.

VIII.

Theſe are the conſiderations which ought to ground our Hopes and Fear for the other World. Yet even in this eſtate of dulneſs and ſtupidity we are plung'd in here, our Soul is not without certain paſſions, whereof ſome are much more vehement and lively than others: Whence ſhe may learn, how capable ſhe is of having quite different ones from thoſe ſhe ordinarily feels. Her vigour is clog'd, her motions dull'd by the weight of that Body to which ſhe finds her ſelf ty'd; but not always equally: She is ſometimes more, ſometimes leſs ſtupid and inſenſible in regard of Divine Matters; and the experience of theſe two differing ſtates, gives her means to diſcover what it is that contributes to the raiſing Sentiments ſo different; and putting her in ſo un-uniform a diſpoſition.

IX.

Now there is ſo much the greater neceſſity to conſider and find out the cauſes of this inſenſibility, in reſpect of God; becauſe we ought to look on it as one of the greateſt of all our Evils. For it is this that makes way into the Soul, for impreſſions of ſenſible Objects; which would be little able to move her, were ſhe much concern'd and buſied about

[illegible] things of the next Life, as the [illegible] the Soul Regardless, becomes weak and lazy [illegible] Devotion. Hence she puts a great Value on the [illegible] gifts of this World than they deserve [illegible] Unfaithfulness towards God [illegible] Restless Creatures. For the Soul cannot be [illegible] Communion, and must always [illegible] gift. This is one of her chief [illegible] Estate the Causes of this Stupidity, and [illegible] them with all the remedies she can

X

I suppose, that the general cause of our [illegible] is the weakness and blindness of our understandings, which [illegible] things most dreadful only by their [illegible] Images such as have nothing of lively, [illegible] in them; and so excite there proportionable [illegible] is, feeble and languishing ones. The [illegible] considerings joyn'd together, and [illegible] considering some small part of the [illegible] thing as what else belongs [illegible] der the Idea of that ghastly [illegible] our discerning any thing else that [illegible] on sin under the Idea of [illegible] our senses; without perceiving [illegible] so foul in the Eyes of God. This [illegible] found almost in all sins [illegible] in them, we must only look [illegible] their thin outward appearance, [illegible] searching into what [illegible] hereafter be their [illegible] small portion of what is [illegible] and hence we are [illegible] happy in the midst of our greatest [illegible]

XI.

What does people of the World [illegible] assembly of agreeable persons, [illegible] to recreate themselves; to [illegible] common design. They [illegible]

can to make themſelves admir'd, and become lovely; and Men ſtriving as much to let them know they do admire and love them. They ſee there a Spectacle that flatters their Senſes, fills their Fancies, ſoftens their Hearts, and makes a gentle and pleaſing entrance for the love of the World, and of Creatures into them. But what is it that the Light of Faith diſcovers in theſe prophane aſſemblies to thoſe whom it enlightens, and makes diſcern the whole Spectacle, which is really expos'd to their Eyes, and what the Angels themſelves ſee there. Faith diſcovers to them a horrible Maſſacre of Souls killing one another. It diſcovers Women, wherein the Devil dwells, which give a thouſand Mortal Wounds to Miſerable Men; and Men giving as deep Wounds to theſe Women, by their wicked Idolatries. It ſhews them the Devil's entring into their Souls by all the Senſes of their Body, poiſoning them by all the Objects they preſent them, binding them with a thouſand Chains, preparing for them a thouſand Torments, trampling them under their feet, and laughing at their deluſion and blindneſs. It diſcovers to them God Almighty looking on theſe Souls with wrath, and abandoning them to the fury and rage of thoſe wicked Spirits.

XII.

This paſſes for a Figure, a Declamation, a piece of Rhetorick, wherein things are exaggerated beyond Truth: Yet is there nothing more real than it. Nay, the reality infinitely outgoes all theſe Figures: Thoſe Wounds, thoſe Mortal Blows are but faint ſhadows of what there is in effect. Some there are who believe nothing of all this, and this is another kind of blindneſs; but there are thoſe who believe, but reflect not on it; and that's the ſtupidity whereof I ſpeak. Their Thoughts look not beyond what their Eyes ſhew them; ſo that all the knowledge they have by Faith, ſerves for nothing, and never comes within their view. They reſide in I know not what folds of their underſtanding, but they change not that brutiſh way of conceiving things only by the ſenſes.

XIII. Men,

XIII.

Men, when they are to pass from Speculation to Practice, have many consequences, and it is an astonishing thing to consider how they can be satisfied with Speculative Truths, without improving and making them useful to that purpose for which it is near an alliance with them, that it seems impossible for them to be seperated. *If I be your Lord, where is my Honour that is due to me,* says God himself in the Scriptures. There is a necessary consequence between honouring God, and honouring him, but let that be never so well laid together, the Mindsets of Men doth, that is, can mistake and disjoyn them. Many know God, yet honours him not: He makes a stop at the knowledge of God, and proceeds not to the necessary sequel of honouring him: He is convinc'd there is a God, but draws no consequence thence for regulating his life.

XIV.

Who would believe that Men, having attained to the knowledge of the Immortality of his Soul, should not improve it farther, and thence conclude, that all the life life ought to be employ'd in procuring a Happy Eternity after Death? No consequence can be more evident than this: Nevertheless how many of those great Wits of the World, who have been their whole time in search of Truth, seem not so much as to have thought on this necessary point?

XV.

The like absurdity we commit in the most essential Truths of our Religion. We are satisfied to assent to them and stop at the bare speculation. God does all things, thus he who by his Grace gives both power to will and do, we believe this Truth, and take delight to discourse of it: But what flows hence? Marry that we ought continually to beg of God this Grace of which we have continual need. Yet does not this knowledge we have of our need of Grace, make us more assiduous at our Prayers; and often we are not in our actions, and conduct of our lives, to be so much Pelagians, as if these Truths were utterly unknown to us.

XVI.

The Devil, as the Apostle St. *Peter* says, is continually roving about us like a roaring Lyon, searching whom he may devour. What fear, what trembling ought not this Truth to stir up in us; and ought not these passions be incomparably greater, than if we were told we were beset with Thieves and Murderers ready to assassinate us? Yet how many are there who every day recite this passage of St. *Peter*, and are not at all touch'd with any sentiment of fear.

XVII.

If I believ'd, say certain *Calvinists*, that the Body of JESUS CHRIST were present in the Host, I would behave my self with more respect before the Blessed Sacrament, than Catholicks do. They imagine they would do what they should, and fancy this knowledge would make as deep an impression in our minds, as in reason it ought: And 'tis true, when we are told the King is present, every one composes himself to shew what respect he can. But whilst they talk at this rate, they let the world know they little understand the bottom of their own Hearts. Would they take the pains to consult themselves, they would find, that in a thousand exigencies their knowledge remains barren, without producing that fruit it naturally should. Do not themselves believe, that God is present every where? Yet are their actions more regular than those of others? Does the knowledge of this presence keep them more to their duty, than if he were only in Heaven?

XVIII.

We ought not, nevertheless, to wonder, that our understandings are naturally inclin'd to believe, that if we had such and such knowledges, we should comply with such obligations those knowledges bind us to. The truth is, Nature and Reason sway that way, and we are only hindred by the corruption of our will. And hence it is, that this prodigious insensibility, is an evident sign that they are fain from the state they were first created in, and that

their

their very Nature is corrupted. So monſtrous a ſtupidity cannot be natural. Things of the leaſt moment afflict them even to deſpair: But, when all their Being, and their Eternal Happineſs or Miſery are at ſtake, they are no more concern'd than if ſome trifle was to be loſt.

XIX.

Nor is this ſtupidity in all men only a ſign of Natures being in general corrupted; 'tis alſo in Chriſtians a particular proof of that horrible darkneſs, with which our ſins after Baptiſm benight our Souls: And nothing more clearly ſhews us, that ſin not only cauſes Death, as the Apoſtle ſays, but alſo that Death always accompanies it, and that our Souls by it are depriv'd both of Life and Senſe. For were not the Soul of a Chriſtian living in ſin in a ſtate of Death, how could it, even for one moment, be at eaſe? It knows it ſelf to be under the power of the Devil, that Death may ſeize on it at every moment, that Hell is open to ſwallow it, and that perhaps no favour, no Grace is in ſtore for it, Yet all this while doth the Soul remain, without fear, and peaceably enjoys thoſe pleaſures which it knows to be the cauſe of its miſery. Theſe knowledges, which faith imparts in ſpight of its Teeth, remain idle, without action, without producing any effect They diſturb it not; and Man acts and talks like one who had nothing to do but to recreate himſelf in this life, and nothing to fear in the other.

XX.

This ſtupidity certainly is prodigious: But the cauſe is evident. We need not wonder that it is night, when there is no more light, or that in death we ſhould be without ſenſe. We have more reaſon to wonder, that this ſtupidity ſhould be often found in thoſe Souls where ſin ſeems not to reign, who to outward appearance acquit themſelves of the eſſential duties of Chriſtianity, practice divers exerciſes of Piety, and lead a life exempt from Crimes For, if ſuch as theſe have this new Heart, the Heart of Fleſh proper to thoſe of the New Law, how comes it to paſs there is ſo little motion in them? If they are animated with the Holy

Ghoſt, why ſee we ſo few ſigns thereof? If they are enlightned by God, how chances it they ſee not ther dangers; or if they do, that they tremble not at them?

XXI.

This diſpoſition may ſpring from ſeveral cauſes. In ſome 'tis a proof of God; in others a puniſhment of their negligenc; and there may be ſome whoſe natural temper may much contribute to it. But not to trouble our ſelves to diſcern theſe cauſes farther than God ſhall diſcover them to us; it ſeems that all thoſe who are in this eſtate, have a common obligation to endeavour to free themſelves from it; though it may be more dangerous to ſome than to others, becauſe we ought to regulate our ſelves by the light of Faith, which teaches us, that this inſenſibility is in it ſelf a very great evil, and makes us dread that terrible threat of God to ſuch as are not touch'd with his Fear, whilſt he declares to them, *That it ſhall be ill for them at the end of their lives*; *Cor durum male habebit in noviſſimo*: And this ſhould make them carefully to lay hold on all means that they ſhall judge proper to free themſelves from this evil diſpoſition, and to ſoften the hardneſs of their Hearts.

XXII.

It is to no purpoſe to vex and trouble ones ſelf for being thus diſpoſed; for this vexation is no remedy for that diſeaſe; yet is it not unprofitable to ſtand in fear of it. Nay, one of the principal duties of thoſe that are thus affected, is to excite in themſelves a Holy Fear, by placing before their Eyes thoſe inſtructions of the Wiſe Man. *It is impoſſible to be Juſtified without Fear. Since Timore impoſſibile eſt Juſtificari. That Fear is the beginning and root of Wiſdom. Radix Sapientiæ eſt Timere Deum. That it is the ſourſe of True Joy. Timor delectat Cor.* And that only Souls poſſeſs'd with Fears have reaſon to expect favour at Gods Hands in the day of their Death. *Timenti Dominum bene in extremis.*

XXIII.

That we may obtain this diſpoſition, which by the light

of Faith we ſee to be ſo neceſſary to all the World, we ought to ſhun a fault, or rather deceipt of ſelf-love, that inſenſibly impoſes on many; and which conſiſts in ſo ſpiritualizing their Devotion, that they ſcarce ever apply themſelves to ſuch Objects as may cauſe fear in them. Such are the Meditations of Death, of Eternity, Hell, Gods Judgments, and the reaſons they have to miſtruſt their own condition. Self love has no mind to entertain ſuch ſad and diſmal thoughts, and ſo never is wanting to furniſh Spiritual matters more gay and pleaſant. Yet have not the Saints who without doubt were more Spiritual than we, given us any ſuch Example: Theſe common thoughts which we look on as groſs and dull, they ſhun'd not; nay on the contrary they judg'd it very profitable to have them continually in their minds; there being nothing that God oftner makes uſe of to draw Souls of a certain evaporation which this inſenſibility produces, and to make them return to their ſelves, than the proſpect of theſe dreadful Objects.

XXIV.

The greateſt part therefore of Mankind ought not to apply themſelves to the meditation of Gods Mercy, ſo as at the ſame time to lay aſide that of his Juſtice, and ſevere Judgments: And that we may frame to our ſelves ſome Idea of theſe, let us conſider them in that infinite number of Men, whom God before the Incarnation of his Son abandon'd to the deſires of their own Hearts; in thoſe intire Nations, who having never ſo much as heard of the Goſpel, continue buryed in darkneſs and in the wades of Death. Let us conſider them in that other World now lately diſcovered, which for more than five thouſand years was abſolutely ignorant of God; in that great multitude of *Mahometans*, who poſſeſs ſo great a part of the Earth, and who are immers'd in a thouſand brutiſh ſuperſtitions; in thoſe crowds thoſe crowds of *Hereticks*, who joyn'd together, ſurpaſs in Number all the *Catholicks*; in thoſe Countries which were once filled with Biſhops and Chriſtians, as *Africa*, where now there are almſt none; and laſtly, in that prodigious number of bad Chriſtians, with which the Church is ſo repleniſhed, that ſcarce any true ones can be found.

XXV. All

XXV.

All theſe people thus blinded, and given over to the guidance of their Paſſions, are as many proofs of the rigour of Gods Juſtice. For it is this Juſtice that delivers them up to the power of the Devil, who domineers over them, plays with them, cheats them, hurries them into a thouſand diſorders, puniſhes them in this World with a thouſand miſeries, and in the end caſts them headlong into the Abyſs of Hell, there to ſuffer everlaſting torments. 'Tis this Juſtice that permits theſe wicked Spirits, not only to poſſeſs whole Nations of Infidels, but alſo to procure that ſtrange ſpoil even in the Church it ſelf; where they often uſurp the Authority, whilſt they advance and prefer to be Rulers there, Men without Charity, in whom they dwell and exerciſe their power. Hence it is the Prophet ſays, *I will gather together all the Generations of the Kingdoms of the North, and they ſhall place their Thrones at the entrance of the Gates of* Hieruſalem *and all about its Walls.* For many of thoſe who are as it were ſet to guard the Gates of the Church, and receive in the Faithful, and a great Number of thoſe to whom the Cuſtody of its diſcipline is committed, and who like Sentinels are order'd to watch upon its Walls, are like the Inhabitants of the *North*, that is, they are Men without Charity, and who have not within them the warmth of the Spirit of God.

XXVI.

At this rate the whole World is a place of Torments, where by the Eyes of our Faith we deſcry nothing but the dreadful effects of Gods Juſtice. Have we a mind to fancy to our ſelves a Landskip, wherein ſomething proportionable to this may be exhibited? Let us imagine a vaſt Plain filled with all the Inſtruments the cruelty of Man has invented, and on the one ſide a number of enraged Executioners, on the other, infinite multitudes of Criminals delivered up to their rage and fury. Let us farther look on theſe Executioners, as falling furiouſly on thoſe miſerable wretches, tormenting all, and by exquiſite tortures killing many; whilſt there are but few, whoſe lives they have

orders

orders to ſpare, and theſe few having no aſſurance thereof, on the contrary have reaſon to ſtand alſo in fear of that Death, which they ſee others round about them every moment ſuffer, ſince they perceive nothing in themſelves whereby they ſhould be diſtinguiſh'd from the Crowd.

XXVII.

What muſt be the conſternation of theſe Wretches, being continually Spectators of one anothers torments, participating of them themſelves, and in continual apprehenſion, leſt thoſe they ſuffer end not in them, (as they ſee them in others) by a cruel and ſhameful Death? Could thoſe fooliſh joys, thoſe vain troubles of the World, find place in any breaſt there, could pride tempt them in this wretched ſtate? And yet doth Faith expoſe to our Eyes a Spectacle far more horrible: It lets us ſee Devils diſpers'd over the World, tormenting and afflicting all Mankind in a thouſand different ways, hurrying almoſt all firſt into ſin, and then into Hell and Eternal Death.

XXVIII.

It was the proſpect of this ſad Spectacle, that made the Prophet *Iſaiah* cry out. *Propterea dilatavit infernus animam ſuam; & aperuit os ſuum abſq; ullo termino; & deſcendent fortes ejus, & populus ejus & ſublimes glorioſique.* That is to ſay; that the Mouth of Hell is always open, that the great, the little, the ſtrong, the weak, the rich, the poor promiſcuouſly deſcend thither. This ſight made the Prophet *Jeremy* ſay, *O Murco Domini uſq; quo non quieſces? ingredere vaginam tuam.* O Sword of Gods Juſtice, wilt thou never reſt? Wilt thou continually be filling the World with ſlaughter? Wilt not thou ſo much as ſpare the Church it ſelf, but deliver up to its Enemies the greateſt part of thoſe who ſeem to be its Sons? This alſo was that Spectacle which the Angel ſhew'd to St. *John* in the Viſion of a horrible Preſs, where the Blood of thoſe who were there cruſh'd, ran down on all ſides, and overflow'd the receiving Veſſels. For here is not meant the Blood of Material Bodies, but that of Carnal Souls, which the Devils deprive of the life of Grace by the Crimes they engage them in.

XXIX. We

XXIX.

We ſpend our Lives in the midſt of this ſpiritual ſlau ter, and we may ſay that we may ſwim up and dowr the Bloud of ſinners; that we are all covered with it; t the World wherrein we are carried is a River of Blo ſince the Life of the World is all compoſed of crim actions, cauſing the Death of thoſe who commit them, drawing in the reſt by the contagion of ill Examples. periſh there needs nothing but to let our ſelves be car away by the torrent. We are in nothing diſtinguiſh from thoſe who dye in our ſight: We are not ſtron than they to reſiſt the rage of the Devil. Our whole a in the protection of him who has freed us thus far, proffers the ſame for the future. In the mean time dream not at all of this; we have no ſenſe of our paſt liverance, no fear of our preſent danger, no anxiety that to come, becauſe we neither ſee the greatneſs of miſeries, nor the greatneſs of thoſe evils which thre us.

XXX.

The Holy Fathers bear witneſs, that nothing profi the Church more than viſible perſecvtions; becauſe t kept all Chriſtians in a Holy Fear. They daily ſaw ſo of their Brethren ſnatch'd from them; and every one in gining it might perhaps be his turn the next day to con JESUS CHRIST before the Judges, and in the midſt Torments thought of nothing but to prepare himſelf it by all the exerciſes of a Chriſtian Life. *When*, ſ *Tertullian, is Faith more lively, than when our fears mo and when fears more, than in time of perſecution? For t it is that the whole Church is in a Holy fright; that Fait moſt vigilant in this Spiritual warfare; that it is moſt ex in the obſervation of Faſts, Stations, Psayers, and Ex ciſes of Humility.* This was the effect of what they ſ with their corporeal Eyes; whilſt that which Faith diſ vers to us is infinitely more terrible. By it we do not Men, but Devils tearing from the boſom of the Chu its Children: Theſe maſſacre not only their Bodies, t th

heir Souls too. They do not make them undergo ſmo orments to gain Immortal Crowns, but they damn them or all Eternity. The Death of Martyrs was for many he Seed of Life, according to the saying of one of the Ancients; whereas the Spiritual Death of Chriſtians is our or moſt others the Seed of Death, corrupting them by he Example of thoſe Crimes which have caused it. Earthly s perſecutions were neither uninterrupted nor univerſal. he greateſt number of Chriſtians found means to ſhelter themſelves from them: whereas there are few who ſuffer not by this ſpiritual perſecution, and by this overflowing of vice which drowns all the Church. Whence comes it then hat the firſt Chriſtians were ſenſibly touch'd with viſible perſecutions, and we are ſo little with thoſe we cannot ſee? It s becauſe the former are ſeen by the Eyes of the Body, and he latter only by thoſe of Faith? Or rather becauſe their Faith was lively and clear-ſighted, and that ours is languiſhing, obſcure, and without light.

XXXI.

To ſee how we behave our ſelves, one would think we had got Letters of Inſurance for our Salvation, that God himſelf had revealed to us, that the Devils ſhould never do us any hurt: that we were in a full certainty of our being poſſeſs'd of his Grace, without fear of ever loſing it: and that our Names were infallibly written in the Book of Life. We look on the dangers and misfortunes of others, as if there were nothing for us to fear, and as from the Shoar we ſee ſtorms toſſing and ſwallowing up Ships that are at Sea. If in our minds we deteſt that falſe aſſurance the *Calviniſts* flatter the World with: yet in reality we approve it in ſome ſort by our actions, and by the ſentiment of our Hearts. We rely on the Mercy of God, not by any confidence we derive from Charity, but by a ſtupidity ſpringing from ſelf-love. Wherefore it is to us the Scripture ſpeaks, when it warns *not to ſay, that the Mercy of God is great. Ne dicas, Miſericordia Dei magna eſt.* For his Mercy would not ceaſe to be great, when it ſhould permit us to periſh, and place us amongſt the throng of ſo many Nations, whom he hath left in darkneſs, and of ſo

many

many Chriſtians, who live under the tyranny of Devils. We fancy that we bear ſome worth and value with God Almighty. But if all the Men on the Earth are in his Eyes, but as a drop of Water, and a grain of Duſt, as the Scripture ſpeaks; What portion ſhall we take up of this drop, and of this grain? If then it be juſt we ſhould hope in his Mercy, having ſo often experienc'd the effects of it; it is not leſs Equitable we ſhould fear his Juſtice, in it ſelf ſo dreadful, and of which we ſee ſo terrible conſequences in all times, and in all places of the World.

XXXII.

We ought never to deſtroy in our Souls the hope we have in his Mercy, nor the confidence we place in his Eternal Love. But, the fear of his Juſtice deſtroys it not; on the contrary, it eſtabliſhes and fortifies it: Since this very fear is one of the greateſt effects of his Mercy; and we ſhall have ſo much the more reaſon to hope he beholds us with a favourable Eye, by how much our fear of his Juſtice ſhall be greater. Let us fear God, becauſe he is to be fear'd, and becauſe we fear, let us hope in him. Thoſe whom he forſakes neither fear him, nor deſire to fear him. And it is for this reaſon, that it is profitable to deſtroy in our Souls all thoſe falſe pretexts which ſelf-love lays hold on to confirm us in this evil aſſurance; and to ſhun all thoſe thoughts and motions of fear, which are always troubleſome to us, becauſe they always a little diſturb that peace and quiet we are glad to enjoy.

XXXIII.

For the moſt part this confidence is grounded either on a too great aſſurance that our ſins after Baptiſm are forgiven, expreſly contrary to Scripture, which admoniſhes us not to be without fear for thoſe ſins for which we think we have obtained pardon; *De propitiato peccato noli eſſe ſine metu*: Or on our having for a long time practic'd the common duties of Chriſtian Piety. But to allay this exceſſive confidence by warrantable motives of fear furniſhed us by Truth it ſelf, we need only remember, that no body knows with certainty whether Charity or Concupiſcence reigns

and

who is he who can aſcertain himſelf that he has not committed this ſign of Ingratitude?

XXXVI.

There is nothing more aſtoniſhing than the threats of our Saviour made to thoſe of *Capernaum*, *viz.* That they ſhould be more ſeverely handled at the day of Judgment, than thoſe of *Sodom* and *Gomorrah*, that is, than two Towns defiled with the moſt abominable of Crimes. For, the only ground for theſe threats was their not having made uſe of the favours he had done them in working in their ſight ſo many Miracles, and giving them ſo many inſtructions. It is not recorded, that otherwiſe they were more diſorderly, nor greater Enemies of our Saviour, than the other *Jews*. Now I would fain know, who has not reaſon to fear leſt our Saviour lay the ſame reproach to his charge? In the mean time, where is the uſe we have made thereof? Where are thoſe ſtores of Vertues we have got by the help of the Talents God has put into our Hands? 'Tis true, we have believ'd, but where are the works of our Faith? Where is the uſe he will exact of us for the benefits he has conferred on us? We muſt be ſtupendiouſly inſenſible not to be touch'd and affrighted to thiuk that ſome will be found, in whom no extraordinary diſorder was ever known; who, for all that, ſhall be judg'd by Truth it ſelf more guilty than thoſe of *Sodom*, and that for the ſole abuſing of Gods Favour.

XXXVII.

All the occaſion God has offer'd us, whereby we might advance in the way of Vertue, are as ſo many Graces whereof he will demand accompt, They are ſo many fruitful Harveſts which he commanded us to reap, and out of which he order'd us to lay up ſtores, wherewith to maintain our ſelves at ſuch times as he ſhould permit us to be try'd. For Example, ſickneſſes and ſufferings, are the Harveſt time of Patience; rebukes and contempts are that of Humility; our loſſes that of Poverty: Who makes good uſe of theſe Harveſts, is wiſe, according to the Scripture: *Qui congregat in meſſe filius ſapiens eſt*; becauſe he makes pro-

abuſing that Grace of Graces, I mean the Holy Euch which contains the Author of all Graces. The A tells us, that God did viſibly puniſh the firſt Chriſ who communicated without due preparation, and made no difference betwixt the Body of our Lor common Meats; and that this was the cauſe of Death of ſeveral Diſeaſes amongſt the Faithful; But, that thi niſhment from God was profitable, ſince it ſerv'd t piate their faults in this life, and prevent their damn *Cum judicamur autem a Domino corripimur ut non cu mundo damnemur.* It ſeems that God now adays c himſelf otherwiſe towards thoſe that prophane his Myſteries; He does not ſhew his Juſtice ſo appare the Eyes of Men; He retires himſelf on high, as the S ture ſays, and keeps at a diſtance from us. *Et propte in altum regredere.* Never was more unworthy co nions, and yet there's no viſible puniſhment. This to ſtrike a fear, into ſuch as know, by the negligen their lives, that they have little profited by often co nicating; leſt this indulgence of God towards them, b an effect of his having abandon'd them, and that are ſo much the more guilty, as they have been puniſhed.

XL.

One of the wiles by which ſelf-love hinders us from giving to our ſelves the reproaches our Saviour ma ſeveral people in the Goſpel, is to repreſent them to ſelves as black and ugly, that we cannot fancy we ſh ever reſemble them. For Example, we look on the rulers as a ſort of a People of inſatiable pride, hevm envious, that we think there can be no other ſuch amongſt Men. But this is not ſo. They were like Jews, and their malice was not eaſily to be known fr outward behaviour: for they knew how to diſſemble the other ſort. There were great Obſervers of the and might reach in the moſt nice matters that had reaſon to work upon. We, for their will be no occaſion that we ſhould be like them. They were ſo much in love

their Hypocrisie was unknown to them. Perhaps we are as guilty as they of that fault; and 'tis certain we all have it in some degree. In the mean time JESUS CHRIST declares that they should be more rigorously punish'd than the rest of the *Jews*, who were nevertheless very wicked. *Accipient prolixius judicium.* From this we learn, that one may be wicked in the sight of God, while he leads a regular life in the sight of Men.

XLI.

It is remarkable, that most of the reproaches and threats our Saviour makes in the Gospel, are only for spiritual vices; for, he supposed that corporal ones are sufficiently condemn'd of themselves. In the *Capernaites* he condemns the abuse of his Word and Miracles: In the Pharisees Pride and Interest; in his Apostles, desire of precedency: In those who he says shall be plac'd on his left hand, and sent to Hell, the omission of Works of Mercy; and in the Parable of the Virgins, a want of interior Charity. In like manner the greatest part of his Precepts concern inward Vertues, as the love of our Enemies; reservedness in judging; being loosened from the Goods of this World, renouncing humane satisfactions, vigilance in Prayer, the humility and simplicity of Children. 'Tis here he places that Justice surpassing the Justice of the Pharisees, and without which none can enter into the Kingdom of Heaven; mean while who can assure himself that he fully complies with it.

XLII.

The Holy Scripture furnishes us with several marks whereby to know either the Death or Life of the Soul: But these very marks are more apt to augment than diminish the fear of those who have little devotion, and are in this state of insensibility of which we speak. In first place, it tells us, that who has not the Spirit of JESUS CHRIST belongs not to him: *Qui non habet Spiritum Christi, hic non est ejus.* Thus though all those who have bid farewel

to ſin, ought in ſome ſort to be confident that his Spirit dwells in them, becauſe they feel a deſire at the bottom of their Hearts, to dedicate themſelves ſolely to JESUS CHRIST, yet does not this confidence exclude that fear which they alſo ought to have, leſt this ſign of his preſence prove not a fallacious one, and they miſtake a reſolution meerly natural, and wrought by cuſtom, for a Divine figure form'd by the Spirit of God. For how many other effects are there of this Holy Spirit, which are not to be found in them? The Spirit of JESUS CHRIST is a Spirit of recollection, and continual adoration; 'tis a Spirit of zeal for Juſtice, of hatred for ſin, of love for ſinners: 'Tis a Spirit of the Croſs, of Death, and continual Sacrifice: 'Tis a Spirit of leaving and forſaking all Creatures: 'Tis a Spirit of ſweetneſs and goodneſs towards all Men. Theſe are the motions the Spirit of God fully excited in the Heart of our Saviour, and which it ought in ſome meaſure to excite in ours; if we have receiv'd from his fulneſs any participation of that Spirit which ought to make us like to the Image of the only Son of God. Behold here the Marks and Tokens of Life! The more lively, the more active theſe ſentiments are, the more we have reaſon to believe that we live: And the more we find them weak and languiſhing, the more we ought to apprehend our being in a ſtate of Death.

XLIII.

Again the Scripture ſhews us what the Life of the Soul is, in telling us that the *Juſt Man lives by Faith.* Now to underſtand fully this place, we muſt obſerve, that the Soul lives but by its Knowledge, and by its Love: From whence it follows, that this Life of Faith conſiſts in thinking, loving, and hating according to Faith: that is, to live by Faith, we ought to judge things little or great, profitable or hurtful, good or evil, not according to our own guſt and depravd inclinations, but according to the Light of Faith. In like manner, the ſentiments of our Heart ought to be directed by the ſame Light, by it our fear, our hope, our joy, our ſadneſs, our love and hate ought to be guided.

To

To know then that we live by Faith, we need but conſider whether we deſire what Faith ſhews us, whether we are troubled at what Faith diſcovers be contrary to the Law of God: Whether we beg for our ſelves and others ſuch things as Faith tells us ought to be the ſubject of our Requeſts: If we do, we may be aſſured our Soul truely lives. But if, on the contrary, we find our ſelves affected with what ought to cauſe joy in us, and joyful at what ought to afflict us, as we then have but a ſmall ſhare in this life of Faith, ſo have we but a few marks of the life of our Soul.

XLIV.

In fine, the Apoſtle St. *John* aſſures us, *That he who loves not, remains in Death*, and that he who loves, has life. And the Apoſtle St. *Paul* leſt we ſhould be deceived by a vain Image of falſe Charity, hath taken care to deſcribe exactly the qualities of that which is true, and which gives life to our Souls. *Charity*, ſays he, *is patient, is benigne; Charity dealeth not perverſly; is not puff'd up, is not ambitious; ſeeketh not her own; is not provok'd to anger; thinks not evil; rejoyceth not upon Iniquity, but rejoyceth at Truth.* This is the Rule by which we ought to examine our ſelves. If we can bear our ſelves ſincere witneſs, that we feel in us all the effects of Charity; in the name of God let us be full of confidence and joy; but if we feel in our ſelves the clean contrary, nothing but the greateſt ſtupidity imaginable can ſtifle thoſe juſt ſentiments of fear which ſuch knowledge ought to cauſe in us.

XLV.

We ought not alſo to take for a ſign that we have life in the ſight of God, a certain Equality of mind, by which we judge right enough of moſt things. For this quality is conſiſtent with the greateſt diſorders, and we often ſee thoſe, whoſe condition is very bad through crimes either ſpiritual or corporal, for which they have done no pennance, who nevertheleſs conſerve a certain region of their mind, ſeeming not at all troubled by bad Impreſſions from the De-

vil, in which they judge well of moſt things, and handſomly and diſcreetly regulate the affairs of their Lives. And the Devil, who poſſes them often, permits them to dwell almoſt always in this calm Region, and thence only to be acquainted with themſelves; that they may not perceive the depravation of their Hearts, by which he keeps them enſlaved.

XLVI.

We ought therefore to fear, we ought to tremble before God, having before our Eyes ſo many motives of fear. But this fear ought to be a wholeſome one, a fear which inſtead of diſcouraging the Soul, ought to cheer it up, and incite it ſeriouſly to apply remedies to whatſoever cauſes fear in it. It ought to be a fear inciting us to penance, to prayers, to vigilancy and labour. Yet notwithſtanding all this, if we find our ſelves in a condition where it ſeems we perceive in our ſelves nothing but coldneſs and inſenſibility, and that we cannot alter this diſpoſition of our minds; we ought with all humility to ſubmit to Gods decrees, and hope to draw as much profit thence, as if it had pleas'd his Divine Majeſty, to have fill'd us with ſenſible devotion, conſolation and fervour. And perhaps we ſhall effectively draw this advantage thence, if we ſincerely entertain theſe ſentiments which that condition leads us to, and that we judge of our ſelves as in truth we ought to do.

XLVII.

Nor would the advantage be inconſiderable, ſhould we hereby be conſerv'd in a low opinion of our ſelves. But we muſt be careful, leſt under this pretext we be inclin'd to continue voluntarily in this condition; God, who wills that ſome Souls ſhould be in it, to humble them, commands at the ſame time, that they do their endeavours to come out of it. 'Tis to all he addreſſes theſe words of his Prophet, *Erudi te* Jeruſalem *ne forte recedat a te anima mea.* Inſtruct thy ſelf, O Chriſtian Soul, for fear my Spirit leave thee. Do not wilfully continue

nue in ignorance and darkness. We ought carefully to avoid negligence in searching the Lights of God, and impatience in the darkness wherein he leaves us. The one is the effect of sloth, the other of Pride. But these Lights we ought to seek, are our Lights natural or acquisitive, they are such as enrich our Memory at the same time, that they enlarge our understandings, and spring from Charity, which is the true remedy for darkness of Heart, and for unfruitfulness.

The End of the Third Treatise.

The Fourth Treatiſe.

Of the Means to Conſerve Peace amongſt Men.

Firſt PART.

Quærite pacem civitatis ad quam tranſmigrare vos feci & orate pro ea ad Dominum; quia in Pace illius erit Pax vobis.

I.

EVery Society whereof we are a part, every thing with which we have any tye or commerce, on which we have any influence, or which may work on us, and whoſe different ſtate is able to alter the diſpoſition of our Souls, are the Towns wherein we paſs away the time of our Pilgrimage, ſince in thoſe our Souls find employment and repoſe.

Thus the whole World is our City, becauſe we as Inhabitants of it, have a certain tye with all Men, from whom we ſometimes receive profit, and ſometime loſs. The *Hollanders* drive a Trade with thoſe of *Japan*, we with the *Hollanders*; and ſo we alſo have a commerce with thoſe People who Inhabit the furtheſt parts of the World; becauſe

becauſe the advantages the *Hollanders* draw thence, afford us the means either to help or incommodate us. The like may be ſaid of all other Nations; they all are faſtned to us ſome way or other, they are all Links of that Chain which tyes all Mankind together, by that reciprocal need we all have one of another.

II.

We are in a more particular manner ſaid to be Citizens of the Kingdom wherein we live, and were born, of the Town where we dwell, and of the Society we make a part of; and in ſome ſenſe we may ſay we are Citizens of our ſelves, and of our own Hearts. For our many paſſions and thoughts in ſome ſort are a kind of people with whom we are to live, and it is often eaſier to live with all the exterior World, than with this interior one which we carry within our ſelves.

The Scripture which obliges us to ſeek the Peace of the City where God makes us inhabit; is equally to be underſtood of all theſe different Towns: That is, it obliges us to ſeek and deſire the Peace and Tranquillity of the whole World, of our Kingdom, of our City, of our Society, and of our ſelves. But as it is more in our power to procure Peace for ſome of theſe Towns, than for others, ſo muſt we in different ways endeavour the ſame.

III.

There are but few who are in a condition to procure the Peace of the World, of Kingdoms or Cities, otherwiſe than by their Prayers. So that our duty in this point is reduc'd to begging it ſincerely at Gods Hands, and in believing our ſelves oblig'd to do ſo; as really we are, ſince thoſe exterior troubles which divide Kingdoms, often riſe from the little care particular perſons whereof they are compos'd, have to beg Peace of God, and their ſmall acknowledgment for ſo great a favour when granted them. Temporal Wars have ſo ſtrange conſequences, and work ſo ſad effects even on Souls themſelves, that we cannot be too apprehenſive of them. Wherefore St. *Paul*, where he

he recommends praying for the Kings of the Earth, expressly observes, as one principle of this obligation, the need we have for our selves of this outward Tranquillity. *Ut quietam & tranquillam vitam agamus.*

IV.

We procure Peace to our selves, when we regulate and order our thoughts and passions; and by such an inward Peace, we contribute much to that of the Society wherein we live; since it is disturb'd almost by nothing but our unruly passions. But as this Peace with those who are united to us by closer ties, and a frequenter commerce, is of extraordinary great importance for preserving Tranquillity in our selves; and nothing is a greater Enemy to it, than that division opposite to this Peace; it is of it we must particularly understand this Document of the Prophet, *Quærite pacem civitatis ad quam migrare vos feci.*

V.

Man for the most part neither guides his life by Faith, nor by Reason: He rashly follows the impressions of things present, or the commonly receiv'd opinions of those with whom he lives. There are few who with any care apply themselves to consider what is really and truly necessary for passing this life happily either according to God or the World. Did they reflect seriously on't, they would find, that Faith and Reason go hand in hand, and agree concerning the greatest part of the Duties and Actions of Mankind: That those things we are forbidden by Religion, are often as opposite to our Repose in this Life, as to our Salvation in the other; and that most of those we are commanded to do, contribute more to our Temporal Happiness, than whatsoever we are prompted to seek after with so much earnestness by our Ambition and Vanity.

VI.

Now this agreement betwixt Reason and Faith, appears no where so evident, as in the obligation to conserve Peace with those who are link'd in Society with us, by removing all occasions that may disturb the same. For if we can do

do preſcribe us this duty, as one of the eſſentialleſt to Chriſtian Piety, Reaſon alſo inclines us to it as one of greateſt importance for our own Temporal Intereſt.

VII.

We cannot with any attention conſider the origine of the greateſt part of thoſe troubles and croſſes, which either happen to our ſelves, or that we ſee befall others, but we muſt acknowledge that they ſpring for the moſt part from our not noting well one another: And if we will be juſt to our ſelves, we ſhall find, that very rarely any one ſpeaks ill of us without cauſe, or takes delight to hurt or vex us, only for wantonneſs. We always contribute ſomething; if we give no immediate cauſe, at leaſt we have done it far off. We commit without thinking a thouſand little faults againſt thoſe with whom we live, which diſpoſe them to take in ill part, what otherwiſe they would without trouble paſs by, had they not already in their minds given entertainment to ſome diſguſt. In fine, it is almoſt always true, that if we are not beloved, 'tis we who have not known how to make our ſelves be ſo.

VIII.

We therefore our ſelves contribute to thoſe inquietudes, thoſe croſſes, to thoſe troubles which others give us; and as 'tis partly this which renders us unhappy, nothing imports us more, even according to the World, than ſeriouſly to endeavour to ſhun theſe. And the ſcience which teaches us to do it, is infinitely more uſeful than all thoſe others which Men learn with ſo much care, and ſo great expence of time. And for this reaſon we have cauſe to deplore the ill choice Men make of the Arts, Exerciſes, and Sciences, they apply themſelves to. They diligently apply themſelves to know the matter, and to find the means how to make it ſerve their occaſions; they learn the ways of taming Beaſts, and employing them for the uſe of life; But they do not ſo much as dream of learning the Art to make Men uſeful to them, and hinder them from diſturbing and making their lives miſerable; although Men contribute infinitely

In fine, he ſo far Extols this Vertue, that he calls it the Tree of Life; becauſe it procures us quiet in this World, and in the next, *Lingua placabilis, Lignum Vitæ.*

XI.

He has taken care alſo to teach us, that the advantage we receive from this Vertue, in making us be belov'd, is preferable to thoſe which Men deſire moſt. *viz.* Honour and Glory. For this is one ſenſe of theſe words, *Fili in manſuetudine opera tua perfice & ſuper gloriam hominum dilige.*

Here the Wiſe-man compares the two things Men principally ſeek from others, *viz.* Love and Glory. Glory ſprings from an Idea of Excellence, Love from an Idea of Goodneſs, and this is known by a meek and ſweet behaviour. Now in this compariſon he teaches us, that though eſteem and repute from others ſatisfies, our vanity more, yet it is better to have their Love. Eſteem only lets us into their Judgment; whereas Love opens us their Hearts: Eſteem often has for Companins Fears and Jealouſies; whereas Love deſtroys all malignant Paſſions; and 'tis theſe that diſturb our quiet.

XII.

We may from Scripture draw an infinite number of Reaſons, exciting us to conſerve Peace amongſt Men by all poſſible means.

Nothing agrees better with the Spirit of the New Law, than the practice of this duty, and one may ſay, that even the Eſſence of this Law leads us to it. For whereas concupiſcence, which is the Law of the Fleſh, ſeparating Man from God, has ſet him at variance with himſelf, by making his Paſſions rebel againſt Reaſon; and with all other Men, by making him their enemy, and enclining him to endeavour to get dominion and tyranny over them. On the contrary, it is proper to Charity, (which is the New Law which JESUS CHRIST came into the World to eſtabliſh) to repair all theſe breaches ſin has made, to reconcile Man to God by making him ſubject to his Laws, to reconcile him to himſelf, by bringing his Paſſions to the bent

hour of Reaſon; and laſtly, to reconcile him to all Men by taking from him the deſire of domineering over them.

Now one of the principal effects of this Charity in reſpect of Men, is to make us apply our ſelves how to preſerve Peace with them; for it is impoſſible Charity ſhould be lively and ſincere in the Heart, without producing in it this application. We naturally fear to hurt thoſe we love. And this love making us look on all the faults we commit againſt others as great, and of conſequence, and on thoſe they commit againſt us as ſlight and ſmall; it thereby extinguiſhes the uſualleſt ſource of quarrels, which for the moſt part take their riſe from theſe falſe Ideas, that make all things look big which concern our ſelves, and thoſe ſmall and little which concern others.

XIII.

It is impoſſible to love our neighbour without deſiring to ſerve and help him, nor can we do this without being at peace with him: So that the ſame duty by which we are charg'd, according to Scripture, to help him in what we are able, obliges us alſo to keep peace with him; for Peace is the Gate by which we enter into his Heart, and this by averſion is ſhut and made inacceſſible.

XIV.

It is true, we are not always in a condition to ſerve others by diſcourſes of edification: But there are many more ways of doing that. We may do it by holding our peace, by Examples of Modeſty, Patience, and other Vertues: And it is Peace and Union with them, that open their Hearts to profit thereby.

XV.

Charity does not only embrace all Men, but it does this at all times. And thus we ought to be at peace with all Men, and this always. For, no time, no occurrence happens where we ought not to love and deſire to ſerve them; and by conſequence there is none, where we ought not, on our part, to take away all obſtacles which may intervene, and the greateſt of theſe is a certain averſion and ſtrangeneſs they

they may have for us. So that even then when we cannot keep an interior Peace with them, which conſiſts in an union of thoughts and ſentiments, we muſt at leaſt endeavour to preſerve an exterior one, conſiſting in the devoirs of Humane Civility; to the end we may not be rendred incapable to ſerve them ſome other time, and always teſtifie to God our ſincere deſire to do ſo.

Moreover, if we do not actually ſerve them, we are at leaſt obliged to do them no harm. Now we do them harm, when by croſſing them, we give them occaſion to look but coldly on us. We do them a real hurt, in diſpoſing them, by an averſion they may conceive againſt us, to take our words and actions in evil part; to ſpeak of them unjuſtly, and ſo as may wound their Conſciences; and in fine, to ſlight even Truth it ſelf in our mouths, and not to care for Juſtice, when 'tis we that maintain it.

XVI.

It is not therefore only the intereſt of the Man, but that of Truth it ſelf, which obliges us not to exaſperate them needleſly againſt us, if we love Truth, we ought to avoid all occaſions of rendring it odious by our indiſcretions, and of ſhutting againſt it Mens Hearts and Minds, whilſt we ſhut them againſt our ſelves: 'Tis to make us eſchew this fault, that the Scripture admoniſhes us, *That the Wiſe adorn Science.* That is to ſay, they make it appear venerable before Men, and the eſteem which they gain themſelves by their moderation, makes that Truth which they denounce, appear more auguſt: Whereas ſhould they incur the contempt or hatred of others, they would bring it into diſeſteem, becauſe contempt and hatred ordinarily paſs from the Perſons, to the Doctrine which they teach.

XVII.

It is impoſſible Honeſt Men ſhould always be at Peace with others, ſince our Saviour has told them, that they ought not to expect to be otherwiſe treated by them, than he himſelf had been. And it is for this reaſon that St. *Paul*, exhorting us to keep Peace with others, added this reſtriction, *If it be poſſible, Si fieri poteſt:* Knowing well that 'tis

'tis not always ſo, and that ſome occaſions intervene where we ought to run the hazard of exaſperating others, by oppoſing our ſelves to the courſe of their Paſſions. But to the end we may do this with profit, and without having juſt reaſon to fear, leſt we ſhould have contributed to the ill conſequences which may thence ariſe, we muſt extream carefully avoid chooſing them to no purpoſe, or for things of ſmall moment, or too harſhly; for the truth is, that thoſe only who ſpare others as much as they can, are in a poſſibility of doing good by correcting their faults.

XVIII.

St. *Peter* knowing that it was impoſſible Chriſtians ſhould live without trouble and perſecution, admoniſhes them not to draw theſe on themſelves by their own Crimes: In like manner, one may ſay, that it being impoſſible Men ſhould live without being hated, they ought with extream care to avoid incurring hatred by their imprudence and indiſcretion, and thereby loſing the merit they might gain by this kind of ſuffering.

XIX.

Fraternal correction is a duty expreſly recommended to us in the Goſpel, and our obligation thereunto is a very ſtrict one. Nevertheleſs it is certain there are very few in a capacity of putting it in practice with profit, and ſo as not to do the party reprehended more harm than good. Yet for all this they ought not to think themſelves freed from the obligation. For as we are not exempt from guilt before God, when by imprudence we make our ſelves uncapable of doing Corporal Works of Mercy, and he will lay to our charge the want of thoſe good deeds we out of our own fault do not; neither ought we to think our ſelves free from ſin, when through the little care we have of preſerving Peace amongſt our neighbours, we become uncapable of practicing in their regard thoſe Spiritual Works of Mercy which are due to them from us.

XX.

In fine, our Spiritual Intereſt, and that Charity which

we owe to our ſelves, ought to make us forbear doing whatſoever may ſet us at variance with our neighbour, and render us the object of his hatred and contempt, for nothing is apter to extinguiſh or cool in our ſelves that Charity which we owe them, ſince there is not a more difficult task than to love thoſe in whom we find nothing but coldneſs, or even averſion.

XXI.

But the difficulty lies not in convincing our ſelves of the neceſſity to conſerve Peace with our neighbour; 'tis ineffectively conſerving it, by ſhunning whatſoever may breed an alteration. It is certain, that nothing but a ſuper-abundance of Charity can produce this great effect. Yet amongſt humane means neceſſary for this end, none ſeems more proper than a diligent enquiry after the ordinary cauſes of ſuch diſſenſions as happen amongſt Men, to the end we may be able to prevent the ſame. Now conſidering theſe in general, one may ſay, that miſunderſtandings between us and others, never happen but either through our diſobliging them, ſo as they avoid and ſeparate from us, or their diſobliging us by their words or deeds, ſo that we our ſelves eſtrange from them, and renounce their Friendſhip. Either of theſe two may happen by an abſolute breach, or by an inſenſible cooling of Friendſhip. But in what manner ſoever this comes to paſs, 'tis always theſe reciprocal diſcontents that cauſe ruptures, and the only means of ſhunning them, is never to do what may offend another, nor be offended at what others ſhall do againſt us.

XXII.

There is nothing more eaſie than to preſcribe this in general, yet ſcarce any thing harder than to practice it in particular: And one may ſay it is one of thoſe rules, which, being ſhort in words, are nevertheleſs of vaſt extent in their meaning, and which under the generality of their terms comprehend an infinite number of moſt important duties. Upon this ſcore it will be expedient to look into it, and examine more particularly by what means we may avoid offending others, and how we may bring our ſelves

into

are not touch'd therewith, and who can endure t
be contradicted without feeling any motion of diſpl
ſure.

XXV.

Beſides this general cauſe, there are many mo
making Man adhere to his own ſenſe, and to
chie to be contradicted. Although Devotion ſeem (
diminiſhing the eſteem we may have of our ſelves, a
the deſire of domineering over the minds of others)
the ſame time to diminiſh in us the love for our own ſe
timents, yet does it often produce a quite contrary effe
For as devout people look on all things ſpiritually, and y
it often happens that they are deceived; it alſo comes
paſs, that ſometimes they ſpiritualize certain falſhood
and dreſs up ſome opinions, either uncertain or ill grou
ded, with Reaſons of Conſcience, which cauſe them
adhere obſtinately thereunto. So that applying in gene
that love they have for Truth, for Vertue, for the concer
of God, to theſe opinions they have not well examined
their zeal is ſtir'd up, and grows high againſt ſuch as
ther oppoſe their opinions, or do not ſeem to be perſw
ded of their Truth; and the remainder even of Conc
piſcence in them, mingling and blending it ſelf with the
motions of zeal, ſpreads it ſelf ſo much the freelyer, t
leſs theſe perſons reſiſt it, and diſtinguiſh this double m
tion in their Hearts; becauſe they only perceive the
minds to be taken up with theſe ſpiritual Reaſons, whi
ſeem to them to be the ſole ſource of all their zeal.

XXVI.

It is by an effect of this ſecret illuſion, that we ſee ſon
very devout Perſons adhere ſo obſtinately to certain op
nions in Philoſophy, and thoſe notorious falſe ones, th
they even look with pity on ſuch as are not convinc'd ther
of, and upbraid them with the love of novelty, when th
advance nothing but what is undoubtedly true. The
are ſome before whom one cannot ſpeak of ſubſtanti
forms, without putting them into paſſion. Others
pou

ſpouſe *Ariſtotle*'s quarrel, and that of other ancient Philoſophers, as if they were Fathers of the Church. Others take the Sun's part, and pretend 'tis inur'd in being made to paſs only for a heap of violently agitated duſt. The truth is, theſe notions ſpring not from concupiſcence, they are cauſed by certain Pious Maximes, which in general are true, but applyed ill by them in particular. We ought to be averſe from Novelty; it is true, we ought not to take delight in extenuating thoſe, who by the conſent of all the learn'd have been judg'd worthy eſteem; this is alſo true. But after all this, when ſuch things come under diſpute as are only to be judg'd by Reaſon, known Truth ought to cary it againſt all theſe Maximes, and all the ſtead they can ſtand us in, is to make us more circumſpect, leſt by ſlight appearances we ſuffer our ſelves to be ſurpriz'd.

XXVII.

All thoſe exterior qualities, which without augmenting our knowledge, contribute to perſwade us that we are in the right; whilſt they fix us to our own opinions, they make us alſo more impatient of being contradicted. Now there are many to be found which produce this effect in us.

Thoſe who ſpeak well, and with eaſe, are ſubject to be tenacious of their own ſenſe, and difficultly undeceived: Becauſe they are inclin'd to think they have the ſame advantage over the underſtandings, that they have over the tongues of others. This advantage is a viſible and palpable one, whereas it is in the dark to them, that they want light and exactneſs in reaſoning. Beſides, this facility of utterance, gives their thoughts, though falſe, a certain luſter, which dazles even their own Eyes; whereas thoſe who expreſs themſelves with difficulty, caſt Clouds in the moſt apparent Truths, makes them appear in the dreſs of falſity, and are themſelves often forc'd to yield, and ſeem overcome, becauſe they want words wherewith to diſintangle themſelves from thoſe gay and dazling errors,

XXVIII.

What fortifies in thoſe who have a good utterance this obſtinate adhering to their own opinion, is that for the moſt part they draw the multitude to their ſide; becauſe this never fails to give the advantage of Reaſon, to thoſe who have it in words: And this publick approbation returning upon them, makes them ſtill pleas'd with their own thoughts: For thence they take occaſion to believe them conformable to the light of common ſenſe. So that they receive from others what themſelves lent them, and are in their turn cheated by ſuch as were firſt deceived by them.

XXIX.

The ſelf-ſame effect proceeds from many other exterior qualities, as moderation, reſervedneſs, calmneſs, and patience. For they who are maſters of theſe endowments, comparing themſelves with others who have them not, cannot but prefer themſelves before ſuch, in theſe particulars; nor are they unjuſt to them in doing ſo. Now as advantages of this ſort are much more conſpicuous than thoſe of the mind, and gain more credit and authority in the World; ſo their owners often cannot forbear preferring their judgment before that of others, who have not theſe qualities; not believing through a groſs and palpable vanity, that they are more ſharp-ſighted than they, but in a more ſubtle and ſenſible manner. For beſides that impreſſion they receive from the approbation of the multitude, on whom they impoſe by theſe exterior ornaments, they apply themſelves particularly to deſcant on the defects which they obſerve in the manners of others, propoſing their ſentiments, and theſe at laſt they inſenſibly take for marks of defect of Reaſon.

XXX.

Nay, there are ſome, who from the care they have had to beg of God that Light which is neceſſary to guide themſelves by, in certain difficult occurrences, take occaſion to prefer their opinions before thoſe of others, in whom they obſerve not the ſame aſſiduity of Prayer. But theſe reflect

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XXXIII.

In fine, whatever raiſes men in the World, as Riches, Power, Authority, renders them inſenſibly more fix'd to their ſentiments; as well becauſe theſe things make others complacent, and apt to believe what they ſay; as alſo becauſe they are leſs accuſtom'd to be contradicted; whence they become more ſenſible and delicate. As no body for the moſt part tells them of their miſtakes, ſo they accuſtom themſelves to think that they commit none, and they are ſurpriz'd when any one goes about to make them reflect they are ſubject thereunto, as well as others.

XXXIV.

We ſhould make ill uſe of theſe general obſervations, ſhould we thence take occaſion to attribute in particular this vicious adheſion to thoſe in whom we obſerve the qualities capable to produce it; becauſe they are not the neceſſary cauſes therefore. The uſe thereof we ought to make of them, is not to ſuſpect and condemn any one in particular thereupon; but only to conclude, (when we treat with ſuch as by their condition or diſpoſition of mind may be ſubject to this fault, whether really they are guilty thereof or no) that it always behoves us to ſtand more ſtrictly on our guard, not to thwart, without great reaſon, their opinions and ſentiments. For this precaution can never do harm, whereas it may be of great concern in many occurrences.

XXXV.

But as it is obſervable, that as there is more danger in contradicting ſome perſons than others, ſo are there ſome opinions whereof we ought to be more wary. And ſuch are thoſe which are not peculiar to ſome one perſon of the place where we live, but are eſtabliſh'd there by an univerſal approbation: For by oppoſing opinions of this kind, it ſeems we would raiſe our ſelves above all others; and we give occaſion to all thoſe who are poſſeſs'd with them to concern themſelves for them ſo much the more warmly, as they believe this common

concern

concern of theirs ariſes, not becauſe the opinions are their own, but thoſe of the whole community. Now the malignity of our Nature is infinitely more lively, and more active, when it is under ſome honeſt pretext, and can diſguiſe, and hide it ſelf from it ſelf, under the colour of that zeal which is due to Superiors, and to the community whereof we are Members.

XXXVI.

This obſervation is of utmoſt Importance for conſerving Peace: And that we may comprehend the extent thereof, we muſt add, that in all Bodies, in all Societies, there are for the moſt part certain Maximes that bear ſway, which are fram'd by the judgment of thoſe who are in poſſeſſion of the belief, and by their Authority, Lord it over the minds of all the reſt, It often happens, that thoſe who propoſe theſe, are not very tenacious of them, becauſe they ſeem not even to themſelves very clear; but this hinders not the inferiour ſort, (who receive theſe Maximes without examination on the bare authority of the Propoſers) from looking on them as certain beyond controul, and (ſince they uſually place their glory in maintaining them at what price ſoever) from growing hot and full of zeal againſt their oppoſers. Theſe Maxims and Opinions ſometimes concern only matters of Speculation and Doctrine. Here one kind of Philoſophy is in vogue, there another. In ſome places all opinions tending to ſeverity, are acceptable, in other they all lie under ſuſpicion. Sometimes theſe opinions have relation to the eſteem we ought to have of certain perſons, and principally of ſuch as are of the ſame Society; becauſe thoſe who bear ſway there by the credit they have, give each their rank and place according to the manner of their treating them, or ſpeaking of them. And this place and eſteem becomes confirmed to them, by the multitude which authorizes the judgment of the Superiours, and is always ready to defend it.

XXXVII. Now

XXXVII.

Now, as theſe judgments may be erroneous and extravagant, it may happen, that particular Members of the ſame Society may not approve of them, and may think theſe places misbeſtowed. In this caſe if the Diſſenters uſe not a great deal of diſcretion, and many precautions not to exaſperate thoſe with whom they live, by the difference of their opinions; they'l hardly avoid the incurring the cenſure of preſumption and temerity; nay, ſcarce prevent what they have diſcovered of their ſentiments from being carried far beyond their intentions, and making themſelves to be accuſed of an abſolute contempt towards thoſe on whom they do not beſtow all the reſpect that others do.

XXXVIII.

To avoid then theſe inconveniencies, and ſeveral others one may fall into by oppoſing commonly received opinions; we ought, in what Place or Society ſoever we be, to make a Draught or Map of all the opinions in vogue there, and of the place and rank each of them holds there, that we may have all the conſideration for them which Charity and Truth can permit.

It may happen that many of theſe opinions ſeem falſe, and that others have not their due places allotted them. But our firſt care ought to be, to diſtruſt our ſelves in this particular. For if in Man there be a certain natural weakneſs which diſpoſes him to accept without examination the impreſſions he receives from others; there is alſo a malignity no leſs natural, inclining him to contradict the ſentiments of others, and particularly of ſuch as live in repute. Now this latter vice is more to be ſhun'd than the other; becauſe it is more oppoſite to humane Society, and betokens a greater depravation of the Heart and Mind: So that to reſiſt this, we ought as much as we can to favour the opinions of others, to be well pleas'd that we can approve of them, and even to take their being received for an omen of their being true.

XXXIX. That

to the end we may never enter the liſts againſt them, but with a deſire of benefitting their abetters.

XLI.

Were we poſſeſs'd with this ſole deſire, we ſhould without difficulty acknowledge that, though all error be ill, there are nevertheleſs many which we ought not our ſelves to deſtroy, becauſe often the remedy would be worſe than the diſeaſe; and applying our ſelves to the cure of theſe ſmall evils, we ſhould put our ſelves out of condition to redreſs ſuch as are really of concern. And therefore, though our Saviour JESUS CHRIST was full of all Truth, as St. *John* ſays, yet we find not that he undertook the freeing Man from other errors than ſuch as concerned God, and the means of his Salvation. He was fully acquainted with all the extravagant opinions about natural beings; he knew better than any elſe, in what true Eloquence conſiſted; to him all paſt events were perfectly known; yet did not he commiſſionate his Apoſtles to combate Mens errors in natural Philoſophy, to teach Men how to ſpeak well, or to rectifie a great number of falſities in matters of fact wherewith Hiſtories were ſtuffed.

XLII.

We are not oblig'd to be more charitable than the Apoſtles were: When we perceive therefore that by contradicting certain opinions concerning humane Sciences and Affairs, we vex and exaſperate many, and give them occaſion of making raſh and unjuſt cenſures; we not only may diſpenſe with our ſelves not to oppoſe ſuch opinions, but are often obliged to it by the Laws of Charity.

XLIII.

But the prrctice of this reſervedneſs ought to be intire and full; we muſt not think it ſufficient to abſtain from openly contradicting thoſe we are obliged to manage with this moderation: We ought to truſt no body with our opinions

opinions of them, becauſe that ſerves for nothing but to disburden our ſelves to no purpoſe, and there is often more danger in telling to others our opinions of their perſons to have eſteem and authority in a company, and reign over their minds, than to the parties themſelves becauſe thoſe to whom we deſign our thoughts, having often leſs Judgment, leſs Equity, leſs Charity, and more ſelf-love and eagerneſs, receive greater wounds than thoſe whom we would. And laſtly, becauſe there are very few good interpreters, ſo that whatſoever we ſay comes to the ear, with a concern'd, and that often told to, than the way of telling uſes a greater pique than the thing it ſelf. So that there is almoſt no other means left of avoiding theſe inconveniences, than by being generally reſerv'd to all.

XLIV.

It is no eaſie matter to wave a *Confidence* we, when there's ſomething which we approve not that lies at our Heart; we believe our ſelves obliged to keep it hide. Self-love naturally ſeeks to disburden it ſelf, and we are pleas'd at leaſt to have one witneſs of our reſervedneſs. That malignant vapour which always drives us on to contradict what we like not, being ſhut up in an unmortified mind, makes continual efforts to get out; and often the diſpleaſure it cauſes grows greater by the violence we uſe to keep it in. But, the more lively theſe motions are, the more certain, (we ought to conclude) is our obligation of repreſſing them, and that we ought not to intermeddle in conducting others, when we have ſo much need to labour about guiding our ſelves.

XLV.

Thus by reſiſting that deſire we have of talking of the faults of others, when prudence permits us not to diſcover them, it will come to paſs, that we ſhall either know or find afterwards, we were in the wrong, and judg'd amiſs, or ſome occaſion will happen of diſcovering them with profit, and ſo we ſhall practice what the Scripture commands

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in theſe words. *Bonus ſenſus uſq; ad tempus abſcondet verba illius, & labia multorum enarrabunt ſenſum illius.* Or if neither the one nor the other come to paſs, however we ſhall enjoy the fruit of Peace, and may juſtly hope that reward for our reſervedneſs which we ſhould have loſt by delivering our ſelves up to the guidance of our Paſſions.

XLVI.

If we ought to have regard, as I have ſaid to the Quality, the Spirit, and Condition of the Perſons we are about to contradict; much more ought we to conſider our ſelves, and the place we hold in their eſteem. For ſince we muſt not oppoſe the opinions of others, but with a deſign of doing them ſome good; we muſt ſee what likelyhood we have of ſucceeding; and as the ſucceſs lies in our perſwading them, and the only means to do this, are Authority and Reaſon, we muſt further know well how far we can prevail by both theſe means.

Without doubt the weaker of the two is Reaſon, and thoſe who have only that Card to play, cannot promiſe themſelves any great ſucceſs, ſince the greateſt part of the world are led by Authority: It is therefore touching this we ought particularly to examine our ſelves; and if we perceive we have not that credit, that eſteem which is neceſſary to procure a favourable reception for what we ſay; we ought to believe God does diſpenſe with us for M ſpeaking our minds concerning thoſe things which appear to us blame-worthy, and that what he expects at our hands in ſuch occaſions, is reſervedneſs and ſilence. In going by any other Rule, we but diſcredit our ſelves, and quarrel with no benefit to any; and diſturb the peace of others, and our own too.

XLVII.

The advice *Plato* gives of not pretending to reform and eſtabliſh in Commonwealths any thing but what he ſhall find himſelf able to get approv'd and allow'd by thoſe who compoſe it, *Tantum contendere, quantum probare civibus*

tuis

this paſſes, has not only relation to States and Common-wealths, but to all particular Societies, nor is it only the thought of a Heathen, but a Rule of Chriſtianity, taught by St. *Auſtin* as abſolutely neceſſary for the Government of the Church. *The true Peace-maker*, ſays that bleſſed Saint, *is he who corrects what he can of the faults he ſees, and who, by an equitable judgment diſallowing thoſe he cannot mend, ceaſes not to tolerate them with an unſhaken conſtancy.* Now if this Holy Father preſcribe this Rule, even to thoſe who are entruſted with the Government of the Church; if if he command them to look on Peace as their principal end, and to paſs by an infinite number of faults, rather than diſturb it: How much more neceſſary is it for thoſe who are entruſted with nothing, and who have on them only the obligation common to all Chriſtians to contribute what lies in their power to the good of their brethren.

XLVIII.

As in politick Government we call it ſedition, when any one endeavours a reformation of diſorders, without having right to do ſo from the place and rank he holds. So in private communities it is a ſpecies of the ſame Crime, when particular perſons, who are in no authority, ſet themſelves up againſt the ſentiments eſtabliſhed there, and by their oppoſition diſturb the Peace of the whole Body. Nevertheleſs this ought only to be underſtood of ſuch diſorders as may be tolerated, and which being ballanc'd againſt the diſquiet they may cauſe, ſhall be found leſs conſiderable. For ſome there are of that Nature, that even particular perſons lie under an abſolute neceſſity of oppoſing; but it is not of theſe we now diſcourſe.

XLIX.

Nevertheleſs we ought not to extend theſe Maximes, ſo far as generally in converſation to ſcruple our owning a diſlike of certain opinions of thoſe with whom we live. This would be to deſtroy Society inſtead of eſtabliſhing it; for

for this reſtraint would ſo ſet one on the rack, that it wou make one prefer privacy before company. We muſt the fore reduce our ſilence to things of importance, and ſuch we ſee others concern themſelves moſt for; and, even theſe, we may find ways ſo to thwart them, as it will impoſſible they ſhould take offence. And this ought to our particular ſtudy; commerce and converſation not l ing able to ſubſiſt, when that freedom of owning our b ing of different opinions from others is taken away.

L.

So it is a matter of wondrous great uſe to ſtudy wi care how to propoſe our ſentiments in ſuch a ſweet, r ſerv'd, and agreeable way, that none thence may take o caſion of diſguſt. This by Men of the World is practic to admiration towards your Great Ones, concupiſcen never failing to furniſh ſufficient means for doing it: A we ſhould find the like as well as they, were Charity in as active as concupiſcence is in them; and if it made us apprehenſive of offending our Brethren, whom we oug to look on as above us in the Kingdom of JESU CHRIST, as worldlings are of diſpleaſing thoſe th intereſt is to manage for the increaſe of their fortunes.

LI.

The practice of this duty is ſo important, ſo neceſſa during the whole courſe of our life, that we ought to ha a particular care to be well exercis'd and habituated ther in. For often we diſguſt not others ſo much by our co trary opinions, as by the fierce, preſumptuous, paſſionat diſdainful, and inſulting way of propoſing them. W ſhould learn therefore to contradict civilly, and humbl and to look on our faults herein as very conſiderable.

LII.

It is a hard matter to comprize in particular Rules a Precepts, all the different ways of contradicting othe

without offence. They ſpring from preſent Circumſtances, and that charitable fear of offending our Brother, which makes us find them out. But there are certain general defects that we ought always to have in view to avoid them, and which are the ordinary ſpring heads, whence flow theſe ungrateful ways. The firſt may be called the *Aſcendant*, that is an imperious way of telling ones mind, which few can endure; as well becauſe it ſhews a fierce and haughty mind, abhorr'd naturally by every one, as becauſe it thereby ſeems one would exerciſe Dominion, and Lord it over others Wills. This *Air* is ſufficiently known, and every one ought to obſerve in particular whence it riſes.

LIII.

It is a kind of this aſcendant way to appear angry, and reproach others, becauſe they do not believe us. This is as it were to accuſe thoſe with whom we ſpeak of ſottiſhneſs, for not underſtanding our Arguments, or of wilfulneſs for not yielding to them. On the contrary, we ought to be perſwaded, that whom our Reaſons do not convince, our Reproaches will not move. For theſe give no new light; and betoken only, that we prefer our judgments before theirs, and that we are unconcern'd, whether we offend them or no.

LIV.

It is alſo a very great fault to ſpeak in a deciſive tone, as if what we advanc'd could not in reaſon be queſtion'd. For thoſe we ſpeak to in this manner, are either offended becauſe they are made to underſtand that they queſtion what is out of diſpute; or elſe it ſeems, that we have a mind to take from them the liberty of examining and judging by their own proper light, and this they look on as an unjuſt domination.

LV.

It was to make the *Religious* ſhun this offenſive way,

that a Holy Saint preſcribes unto them, to ſeaſon all their diſcourſes with the Salt of doubtfulneſs, oppoſite to this deciſive and dogmatick humour: *Omnis ſermo veſter dubitationis ſale ſit conditus*; becauſe he thought Humility permitted not, that one ſhould arrogate to ones ſelf ſo clear a knowledge of truth, as to leave no room for doubting it.

LVI.

Who are of this poſitive humour, do not only ſhew that they doubt not themſelves of what they advance, but alſo that they think no body elſe can doubt thereof. Now this is to exact too much from others, and to arrogate too much to themſelves. Every Body will be judge of his own opinions, and not embrace any but becauſe he approves thereof. All that is got by the deciſive way, is to engage the hearers in ſearching more, than otherwiſe they would, Reaſons to doubt of what is ſaid; becauſe this imperious way excites a ſecret deſire of contradicting, and finding out that what is propos'd with ſo great aſſurance, is not certain, or at leaſt not to that degree that was imagin'd.

LVII.

Heat and eagerneſs for our opinions, is a fault different from thoſe we now obſerv'd, which are conſiſtent with coldneſs and moderation. This raiſes a belief that we are not only wedded to our opinions by Reaſon, but alſo by Paſſion; this raiſes in many a prejudice againſt theſe opinions, and makes an impreſſion in them quite contrary to what it deſigns. For the very ſuſpicion that an opinion has been embraced by Paſſion rather than by Reaſon, renders it ſuſpected to them. They reſiſt it as an unjuſt piece of violence offer'd them, to make things enter by force into their judgments. Nay, often taking theſe ſigns of Paſſion for Injuries, they are induc'd to defend themſelves with the ſame heat they are attaqued.

LVIII.

It is ſo viſible a fault in diſputes to come to terms of contempt

rempt and contumely, that there is no need of accounting the World thereof. But it is not amiſs to obſerve, that there are certain rudeneſſes and incivilities proceeding of contempt, though they may come from another principle. It is enough we make thoſe we converſe with believe that they are in the wrong, and that they are deceived: without letting them know by harſh and mortifying words, that there is not the leaſt ſpark of Reaſon to be found in them. This change of opinion we would bring them to, is hard enough for Nature to ſubmit to, without adding new and more new hardneſſes. Theſe harſh terms never can be given but in written anſwers, where one has more time to perſwade the Reader of the little ſufficiency of our adverſary than our adverſary himſelf.

LIX.

Laſtly, that drineſs which conſiſts not ſo much in the harſhneſs of the terms, as in the want of certain ſoftnings, is an uſual cauſe of offence. For, therein is implied a certain kind of indifferency and contempt. That leaves the wound made by contradiction without any thing to aſſwage the ſmart. Now 'tis not reſpect enough to Men to put them to pain, without relenting it, and endeavouring to aſſwage it: And this it is, this drineſs does not only becauſe it properly conſiſts in not doing it, and in ſaying ſharp things harſhly. We manage thoſe we love and eſteem otherwiſe, and ſo directly teſtifie to thoſe we do not, that we have neither affection nor eſteem for them.

LX.

No body is free from the obligation of endeavouring to avoid theſe faults. Yet are there ſome, whoſe obligation is greater than that of others: becauſe there are ſome in whom theſe faults appear more viſibly and are more offenſive. The aſcendant, for Example, is more to be guarded in a Superior, in a Man of years or quality, than in an Inferior, a Young Man, or one of ſmall note. And as much may be ſaid of the other defects we have obſerved, becauſe

they are really leſs offenſive, when they are found in perſons of quality, and authority. For in theſe they are loſt almoſt in that confidence we juſtly owe to them for their place and dignity, and ſo appear ſo much the leſs: But they are beyond meaſure offenſive in the common ſort, from whom we expect a Man modeſt and reſerv'd behaviour.

LXI.

The learned, as ſuch, would gladly arrogate to themſelves the right of ſpeaking dogmatically of all things. But they are in the wrong. The World has not allow d this priviledge to true Science, but to that they are acquainted with. If ours be not ſuch, it is all one in reſpect of others, as if it were not true, and ſo from it we derive no right of ſpeaking deciſively; ſince whatever we ſay, ought always to bear a proportion to the underſtandings of thoſe to whom we ſpeak, and this proportion depends on the eſteem and belief they have for us, and not on the Truth.

LXII.

To ſpeak therefore deciſively, and with authority, we muſt have at once Truth and Credit; and we almoſt always offend when either of theſe two are wanting. Hence it follows, that perſons of dwarfiſh ſtature, of ill meen and aſpect; and generally whoever have outward and natural defects, how wiſe and learned ſoever they be, are more oblig'd than others to ſpeak with modeſty, and to ſhun that aſcendant and authoritative deportment. For if theſe be not of very extraordinary deſerts, it ſeldom happens they gain any reſpect. They are almoſt always look'd on with a kind of contempt, becauſe their disfigurements ſtrike the Senſes, and ſeize on the imagination, whilſt few take either notice of their Spiritual Endowments, or are even capable of diſcovering them.

LXIII.

We ought from theſe remarks to conclude, that the principal

principal means not to exaſperate, are reduc'd to two, viz. ſilence and modeſty. That is to ſay, to our ſuppreſſing ſuch ſentiments as may offend, when the benefit to be expected from thence deſerves not expoſing our ſelves to it; and to obſerving ſo many cautions, when we ſhall be oblig'd to ſpeak our minds, that we may as much as poſſible baniſh what is harſh out of our oppoſition.

LXIV.

But we ſhall never proſper in the practice of theſe Rules, if our endeavours only aim at the outſide, and not at a true inward reformation. The Heart is the Rule of our words, ſays the Wiſe Man *Cor Sapientis erudit os ejus*. We ought therefore to labour to acquire this Wiſdom, this Humility of Heart, deploring before Almighty God with groans the motions of pride which we feel; begging without ceaſe his Grace to repreſs them; and endeavouring to obtain thoſe diſpoſitions from whence naturally this reſervedneſs flows, and that without trouble or pain, when we are fully eſtabliſh'd in them.

LXV.

To this end we ought to have a lively ſentiment of the danger we incur by offending others, through our indiſcretions. For the wounds of the Soul have this, common to thoſe of the Body, that though they are not all mortal of themſelves, yet they may all become ſuch if irritated and envenom'd. The leaſt ſcratch cauſes the Gangrene, if malignant Humours flow to the place that's hurt. Thus the leaſt diſguſt given any one by an indiſcreet oppoſition, may be a cauſe of his Spiritual Death and ours; becauſe it may give birth to a rancour, which may increaſe in the ſequel to that height, as to extinguiſh Charity both in him and us. This coolneſs may diſpoſe him to take in evil part words, which, had he not his Heart envenom'd, he might have paſs'd over without trouble. Hence he'l be leſs reſerv'd in his words againſt us, hence perhaps we ſhall be

induc'd to uſe harſh ones to him on other occaſions; nay, occaſions themſelves will grow more frequent; and this coolneſs chang'd into hatred, may baniſh Charity quite away.

LXVI.

Nor are theſe accidents only poſſible, but ordinary; for it rarely happens that theſe enmities and hatreds that kill the Soul, have not had ſuch for their fore-runners; nay, that they have not taken hold on thoſe little coolings produc'd by indiſcretions. Wherefore I wonder not that the Wiſe-man begs of God with ſo much inſtance, that he would ſet a Seal on his Lips; *Super Labia mea ſigillaculum certum*, leſt his Tongue ſhould be his ruine, *Ne lingua mea me perdat*. And I eaſily apprehend he begs in theſe words, that no word ſhould come thence without his order; as nothing is taken from a place under Seal, without his order, who has put it there. That is, he deſir'd to be enabled to watch ſo exactly over all his words, that not one might come from him unſquar'd according to the Laws of God, which are the ſame with thoſe of Charity; for ſhould we only apply our ſelves to regulate ſuch as groſly and viſibly ſwerve thence, it would be impoſſible to hinder many others from ſlipping from us, which might be of very dangerous conſequence.

LXVII.

The condition of Man in this life deſerves our wonder. He is not only always walking on towards an Eternity of Happineſs or Miſery; but every ſtep, every action, every word often directs and determines him towards one of theſe two ſtates; ſince either his Salvation or Perdition may depend thereon, though they appear of ſmall moment. We are all on the brink of a Precipice, and often the leaſt falſe ſtep is ſufficient to caſt us headlong down. An indiſcreet word puts our mind on the ſudden out of its ſteddy poſture and temper, and after that our own weight is capable of preſſing us down even to the Abyſs.

LXVIII.

LXVIII.

It is not ſufficient to humour and manage, but we muſt reſpect and honour others; there being nothing which can make us more averſe from offending them, than this manner reſpect which we bear them. Servants find no trouble in not contradicting their Maſters, nor Courtiers in not diſpleaſing their Princes; becauſe that inward ſubjection they find in themſelves, ſweetens the lowneſs of their ſentiments, and inſenſibly regulates their words. We ſhould have the ſame diſpoſition in reſpect of all Chriſtians, did we look on them as our Superiors and Maſters, as St. *Paul* orders we ſhould; did we conſider JESUS CHRIST in them, did we remember that he has put them in his place, and did we, inſtead of applying our ſelves to find fault in them, only take notice of the reaſons we have to eſteem and prefer them before our ſelves.

LXIX.

But above all, we ought to endeavour not to look on this obligation we have to ſilence, to reſervedneſs, to a modeſty in our words, as a hard and troubleſome neceſſity; but rather to conſider it as a happy, favourable, and advantagious one: Since nothing is more fit to entertain humility in us, which is the greateſt happineſs of a Chriſtian. Hence we ought to look on as graceful and lovely, whatever engages us to it; for Example, want of Authority, and all natural defects which induce it. For tho the one ſide it is true, that Men without Authority and Credit, are oblig'd to ſpeak with more modeſty and circumſpection than others, what knowledge, what light ſoever they have; but it is as true, that they ought to hold themſelves much the happier for it.

LXX.

It is no ſmall danger to have dominion over minds, to be able to give them what turns, and what impreſſion we

pleaſe. For hence it happens that we communicate to them all the errors we are in, and all the Raſh Judgments we have framed: Whereas thoſe are exempt from this danger, who are not rais'd to this height: If they are deceiv'd 'tis only for themſelves, nor are they to anſwer for others. They ſee not in the crowd about them thoſe favourable opinions of them, which are the greateſt ſetters up, and nouriſhers of Vanity; and as the World little depends on them, ſo they are inclin'd to depend as little on it, and have a great facility to conſider only God Almighty in all their actions.

LXXI.

Not that we ought directly to ſeek after this want of authority and eſteem, or that we have not reaſon to humble our ſelves, when our own faults have brought theſe wants upon us. But on what ſcore ſoever they happen to us, though we are not oblig'd to love the cauſe, yet ought we to look on the effects as favourable; ſince this condition cuts off from us this nouriſhment of pride, it exempts us from ſharing in many things of great danger; and by obliging us to an extraordinary moderation in ſpeech, ſhelters us from innumerable perils. It is true, we are hereby depriv'd too of the good of edifying others: But as God has more particularly charg'd us with our own Salvation, than that of our Neighbours; it ſeems we have more reaſon to deſire to be in this condition, than to grieve for being there, and that thoſe who are reduc'd to it on what ſcore ſoever, have reaſon to ſay to God with joy and confidence: *Bonum mihi quia humiliaſti me, ut diſcam juſtificationes tuas.*

LXXII.

What we have already ſaid touching the means of not offending others in thwarting their opinions, gives us much light to learn how we ought to humour and manage them when they are in paſſion; ſince even theſe opinions are a great ingredient to that, and they are piq'd at, hearing them

them oppos'd only, becauſe they are in love with, and wedded to them by paſſion. The ſpite and rancour they feel when any croſſes their wills, ſprings from the ſame fountain with their reſentment, when their opinions are contradicted; that is, from a natural tyranny by which they would domineer over all, and make all ſubject to themſelves. But ſince ſuch a tyranny appears too unreaſonable when it ſhews it ſelf bare-fac'd, ſelf-love has a great care to throw over theſe paſſions a veil of Juſtice; by perſwading them they are not troubled at the oppoſition they find, but becauſe it is unjuſt, and againſt reaſon

LXXIII.

But though this ſentiment be an unjuſt one, and ſuch as ſhould not be, yet it is not fit we ſhould endanger the ſtirring it up by our indiſcretions; and it may often happen, that as the party who is offended, becauſe we follow not his inclinations, is in the wrong; we may be more ſo in not following of them: Since we may be wanting in ſome duty whereunto Reaſon obliges us, and be the cauſe of the faults this ſpight ſhall make him commit in his reſentment.

We muſt therefore ſtudy to know what we owe to the inclinations of others; ſince otherwiſe it is impoſſible to avoid complaints, murmurs and quarrels, which are contrary to tranquillity of Mind and Charity, and by conſequence to the ſtate of a life truly Chriſtian.

LXXIV.

Now in the firſt place it is obſervable, that we do not here ſeek out the means of pleaſing, but of not diſpleaſing others, and not drawing on us their hatred; becauſe that is ſufficient to maintain the Peace we diſcourſe of. It is true, we ſhould ſucceed better, did we gain their affections, but often this brings with it other inconveniences. We muſt content our ſelves with not making our ſelves hated, and with avoiding reproaches and complaints: And this is what we cannot do but by ſtudying the inclinations of others, and following them as much as Juſtice will permit.

LXXV.

LXXV.

Amongſt theſe Inclinations there are ſome which we may call juſt, others indifferent, and ſome unjuſt. We muſt never poſitively ſatisfie thoſe that are unjuſt: Neither is it always neceſſary we ſhould oppoſe them: When this happens, we ought always to compare the Good with the Evil, and ſee whether from this oppoſition we have reaſon to expect more of the one than it can cauſe of the other. For we may apply to all ſorts of People the Rule St. *Auſtin* gives for the reprehending Great ones; *That if it be to be fear'd, leſt being exaſperated by reproof, they be induc'd to do a greater evil, than is the good we would procure them, it is then the Councel of Charity not to reprehend them, and not a pretext of Concupiſcence.* Now we ought not to imagine there needs but little Vertue thus to ſuffer with patience the defects we think our ſelves unable to correct; and that the freedom making us valiantly to correct and reprehend diſorders, is more rare and difficult, than the diſpoſition of one who in the preſence of God ſighs for them, who uſes violence to himſelf not to take notice of them, and who far from taking hence an occaſion of contemning others, makes uſe thereof to humble himſelf by contemplating the common miſery of Mankind. For this diſpoſition at the ſame time contains both the practice of Mortification, in repreſſing that natural impetuoſity which ſets us againſt thoſe we are not in a condition to amend; that of Humility in giving us a more lively Idea of the Corruption of our own Nature; and that of Charity, in making us patiently bear with the defects of our Neighbour.

LXXVI.

One of the greateſt defects of Man is, that his paſſions mix themſelves every where, and that he conſults them in chooſing for the moſt part even the Vertues he intends to practice: He has a mind to reprove thoſe he ought content himſelf to ſuffer; and is content to ſuffer ſuch as he ought to reprehend. He is buſie with others, when God requires

equires he ſhould only meddle with himſelf; and he has mind to correct himſelf only, when God would have im employ'd about others. If he cannot practice certain ctions of Vertue which run in his head; he leaves all; in-tead of taking notice that this inability God puts him in of practicing ſuch Vertues, gives him means to practice others, which would be ſo much the more acceptable to his Divine Majeſty, as his will and choice had the leſs ſhare therein.

LXXVII.

It is alſo another fault to take upon us the oppoſing even the moſt unjuſt paſſions, when others may do it with more benefit than we; becauſe it is evident, that this over-forwardneſs comes from a kind of a malignant humour, pleaſing it ſelf in being troubleſome to others. For this humour mingles it ſelf in juſt reprehenſions, as well as unjuſt ones, and is well pleaſed to have juſt pretexts to thwart others; becauſe they whom it contriſtates are the more troubled, the more they have reaſon to be ſo.

LXXVIII.

The ſame Rule obliges us to uſe the leaſt diſobliging and the moſt courteous ways we can, when we are under an obligation of doing any thing that may be ungrateful to our neighbour. Nor ought we to think our ſelves without fault when we are ſatisfied that we have reaſon as to the matter it ſelf, but have no regard to the manner and way we go about it; when we take no care to ſweeten what may be bitter in our proceeding, nor to perſwade thoſe whoſe paſſions we thwart, that we thereunto induc'd by neceſſity, not by humour or inclination.

LXXIX.

I call thoſe humours indifferent, whoſe objects being of themſelves not evil, may be ſought after without Paſſion, and with Reaſon, though perhaps they are purſu'd with a vitious adheſion. Now in things of this nature, we have more

more liberty of complying with the inclinations of others. For we are not conſtituted their Judges; we muſt have full evidence, or elſe no right to judge that they have too great an adheſion to objects otherwiſe innocent. Nay we do not even know whether ſuch adheſions be not neceſſary to them: Since there are many who would fall into dangerous conditions, were they on a ſudden debarr'd of all things they have an affection for. Moreover, prudence and circumſpection ought to be us'd in deſtroying theſe affections, and we muſt not aſſume to our ſelves the right of judging what manner one ought to proceed therein. In fine, it is often to be fear'd leſt we do them more harm by the rancour we raiſe in them, by oppoſing indiſcreetly ſuch Paſſions as are call'd Innocent, than good by the advice and councel we give them.

LXXX.

Indiſcretions therefore may be committed in talking ſharply againſt the exceſs of Neatneſs, before ſuch as are given thereunto; againſt the uſeleſsneſs of Pictures, before ſuch as are taken therewith; againſt Verſes and Poetry; before thoſe who are addicted that way. Theſe advertiſements are a kind of Medicines: They have their bitterneſs, are ungrateful not without danger. They ought therefore to be adminiſtred with the ſame cautions with which Phyſicians diſpenſe theirs. It is the part of an ignorant Empirick to propoſe them promiſcuouſly to all whatſoever.

LXXXI.

Not to be certain that we ſhould benefit others by oppoſing their humours, is ſufficient to make us comply therewith, even when we ſuſpect they are addicted to them: To undertake their cure there muſt be knowledge and addreſs; but if either of theſe be wanting, it is enough to make us comply with their deſires in things that are not bad of themſelves. For in this caſe we have liberty to frame our actions according to the general Law of

of Charity, which ought to dispose us to oblige and ſerve all: And the benefit of gaining their affections by edifying our love towards them, being always to be found in this condescendence, we ought to be sure of an advantage both greater, and more evident, before we endanger the loss of it.

LXXXII.

Those Passions I call Just, in which we are by certain Laws oblig'd to comply with others: though perhaps they have no right to exact from us this compliance. For as we have a greater obligation to comply with our own duty, than to correct the faults of others; so Reason requires that we should with simplicity perform what we owe to them, and by doing so, take from them all subject of complaint, without troubling our selves whether this be exacted by them either too eagerly, or too imperiously.

LXXXIII.

Now to comprehend the extent of these devoirs, we ought to know, that we owe some things to our neighbour by certain Laws of Justice; which are properly call'd Laws; others by the bare Laws of Civility; the obligation to which springs from a consent amongst Men, agreeing to blame such as shall be defective in them. It is by these latter Laws that we owe to those we live amongst such Civilities as are agreed on amongst persons of Honour, though otherwise no expres Law commands them; that we owe to them certain Services according to the degrees of relation we have with them; that we ought to correspond with them in open-breastedness and confidence, in proportion to what they are to us. For Men have established all these Laws. There are certain things we ought to do for such as we have contracted a familiarity with to such a degree, which we may refuse to others; nor shall they have right therefore to take it ill at our hands.

LXXXIV

We ſhould endeavour to be exact in the performance of all theſe duties; otherwiſe it is impoſſible to avoid the complaints, murmurs, and averſion of others. For it is incredible how much thoſe who have but a ſmall ſhare of Vertue are exaſperated, when we are wanting in the duties of acknowledgment and civility eſtabliſh'd in the World; and how much things of this Nature cool that little Charity they have. They are Objects which trouble them, always exaſperate them, and hinder that edification they might receive from the good they ſee in us; becauſe of theſe faileurs wherewith they are in particular wounded, they are infinitely more ſenſible, than of Vertues which concern not them.

LXXXV.

Thus Charity obliges us to compaſſionate the weakneſs of our Brethren, and to take from before them all ſubjects of temptation, at the ſame time obliges us to be careful in complying with theſe obligations. But, not Charity alone, but Juſtice it ſelf, and Gods Eternal Law ordains as much as may eaſily be ſhewn, both as to the Teſtimonies of Gratitude, and the Devoirs of Civility, to which the others whereof we have ſpoke may be reduc'd, as open-breaſtedneſs, confidence, application, which are but ſpecies thereof.

The origen of all the Gratitude we owe to our Neighbour, is, that as God makes uſe of their Miniſtry to convey to us ſeveral benefits of Body and Soul; ſo alſo he deſires that our Gratitude ſhould re aſcend to him by Men, and lay hold on the Inſtruments he makes uſe of; and as he hides himſelf in the benefits he beſtows, and wills, that Men ſhould be the viſible cauſes thereof; he requires alſo, that they ſhould take his place, and receive from us the exterior effects of acknowledgement which we owe him. So that we violate the order of God, in ſatisfying our ſelves with an acknowledgment towards him, and be-

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ing ungrateful towards thoſe whom he has made us feel the effects of his Bounty.

LXXXVI.

Men, by a motion of Intereſt, have an Eye on thoſe who are indebted to them: God Almighty has no regard according to Scripture, but upon the ſcore of a Juſtice perfectly Pure, perfectly diſintereſted. For it is that the Wiſe Man ſays in theſe words: *Dum perficitur quod expectas, redit gratiam.* We ought to make uſe of this two fold attention, to excite ours, and to keep our Eyes fixt both on Men who expect theſe duties from us, and on God who commands us to pay them.

LXXXVII.

We ought not to pretend exemption upon the ſcore of the diſintereſted ones, and Piety of thoſe we are obliged to, or upon their expecting nothing from us. Let them be never ſo diſintereſted, they ceaſe not to ſee what is their due, and it is rare they ſhould be unconcern'd to that degree, as not to reſent at all our ſmall care in acquitting our ſelves. Beſides, though they proceed not ſo far, as to upbraid us, yet it is eaſie for them to take a certain turn which may much what have the ſame effect as an humane reſentment. They ſay they cannot put out their own Eyes, not to ſee that theſe perſons uſe them ill; but they heartily diſpenſe with them. Thus while they diſpenſe with it, they ceaſe not to blame their carriage; and hence they inſenſibly come to love them leſs, and at leaſt to ſhew them fewer tokens of their affection.

LXXXVIII.

The ſame happens in the duties of Civility. Even thoſe who are the moſt free from the World cannot but take notice when we are wanting therein, and others are effectively offended. When by our ſenſes we are not perſwaded that others love and eſteem us, it is hard the Heart ſhould be,

be, or at leaſt that this perſwaſion ſhould be a lively one. Now it is this civility that has this effect on our ſenſes, and by our ſenſes on our minds. If we be wanting in civility, this negligence is never wanting to produce a certain relenting in others, which often paſſes from the Senſes to the Heart.

LXXXIX.

Men are perſwaded, that civility is due to them, and it is really ſo, according as it is practic'd in the World; but they know not the reaſon why. If they had no other right than cuſtom to exact it, it were not due to them, for Cuſtom is not enough to enſlave others to certain troubleſom actions. We muſt aſcend higher to find out the Fountain head, as well here, as in what was ſaid of Gratitude: And if it be true, as a Servant of God has ſaid, that nothing is more civil than a good Chriſtian, it follows that he muſt have ſome Divine Reaſons obliging him thereunto; and what we are about to ſay may help to diſcover them.

XC.

Men are link'd together by an infinite number of wants, obliging them out of neceſſity to live in Society; each particular not being able to ſubſiſt without others: And this Society is conformable to Gods Order, ſince he permits theſe wants for this end. In this Order therefore is contained whatſoever is neceſſary to maintain this Society; and God in ſome ſort commands it by that natural Law which obliges each part to conſerve the whole. Now it is of abſolute neceſſity for keeping up Society amongſt Men, that they ſhould reſpect and love one another; for contempt and hatred certainly diſ-unite and make breaches. There are a number of ſmall matters highly neceſſary for life which are beſtowed *gratis*, and which being not to be ſold, can only be had for love. Moreover, this Society being compos'd of Men full of love and eſteem for themſelves; ſhould they not have a care reciprocally to pleaſe and humour one another, it would prove a looſe company of people ill pleas'd

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complaints of ours may raiſe in them, and by the diſeſteem they draw on them.

III.

But if we our ſelves were truly guided by Reaſon, we ſhould eaſily ſee, that the deſign of eſtabliſhing Peace upon the reformation of others, is a ridiculous fooliſh one, even herein, becauſe 'tis impoſſible it ſhould ſucceed. The more we complain of the behaviour of others, the more we exaſperate, without correcting them. We ſhall make our ſelves eſteem touchy, fierce and proud: And the worſt is, that this opinion thus rais'd of us, will not be altogether unjuſt; ſince really theſe complaints proceed not but from our niceneſs and pride: Nay, even thoſe who will own that they underſtand the Juſtice of our cauſe, and ſhall believe we have wrong done us, will for all that be ſcandaliz'd at our too much nicety. And as we are all naturally inclin'd to Juſtifie our ſelves, if thoſe we complain againſt have never ſo little addreſs, they will ſo tell the ſame tale, that the wrong will be laid at our doors. For the ſame want of Equity and right Judgment which make people commit thoſe faults we complain of, for the moſt part hinder them too from owning or ſeeing them, and make them take for true and juſt whatever they can make uſe of for their own juſtification.

IV.

But if thoſe we level our complaints againſt be rais'd above us by their Quality, Credit or Authority, ſuch Complaints will yet prove of leſs uſe, and of more danger. They can but give us that malignant and ſhort tranſient ſatisfaction of having them condemn'd by thoſe we make our complaints to, and afterwards they produce a number of conſeqnences, both dangerous and permanent, in exaſperating ſuch perſons againſt us, and breaking aſunder all the unity we might have with them.

V. Prudence

with more reaſon may this Maxime be applyed to that Silence which ſtifles complaints; becauſe, for theſe complaints our Motives ought to be ſtrong and evident to an high degree; whereas to forbear complaining it ſuffices that we are not in an evident neceſſity to complain.

VIII.

What treſpaſſes ſhall we forgive our Neighbours, if by our complaints we exact from them whatever they can owe us; and if we take revenge of them for the leaſt faults they commit againſt us, by making all that we can paſs Sentence of condemnation againſt them? With what Confidence can we beg of God that he would forgive us our ſins, if we pardon none of thoſe we believe others have committed againſt us?

IX.

There is nothing more beneficial, than thus to ſuppreſs ones complaints and reſentments. It is the beſt means to obtain at the Hands of Almighty God, that he will not deal with us according to the rigour of his Juſtice, nor enter into judgment with us, as the Scripture ſpeaks. It is the aſſuredſt ready way to quell diſſentions in their birth, and to hinder their growing high. It is an act of Charity we practice towards our ſelves, whilſt we reap the fruit of patience; whilſt we free our ſelves from the repute of being nice and quarrelſome, and from the trouble and vexation which we feel, when the addreſs of Men to juſtifie themſelves makes the fault be plainly laid to our charge in matters wherein we thought we had the right. It is a deed of Charity we do others, in tolerating their weakneſſes, and ſparing them both the little confuſion they have deſerv'd, and the new faults they would perhaps commit in juſtifying themſelves, and in laying new matter to their charge, to whom already they have given occaſion of complaint. In fine, for the moſt part 'tis the beſt means of making them our friends; the Example of our Patience being more powerful

powerful to change their Heart towards us, than our Complaints: For theſe at the moſt can but make them correct the exterior, a matter of ſmall conſequence: Whereas they rather increaſe that inward averſion, from whence proceed thoſe things we make the ſubject of our Complaints.

X.

What would our loſs be, ſhould we reſolve not to complain? Nothing at all; no not even in this World. Others will not ſpeak worſe of us for it: Nay, on the contrary, as ſoon as they ſhall be aware of our reſervedneſs, they ſhall be leſs inclined to back-bite us. We ſhall not be worſe deal withal; we ſhall be more belov'd. The whole will be reduc'd to certain incivilities, and unjuſt diſcourſes, for which we can find no redreſs in our complaints. Does this malignant ſatisfaction we take in communicating our diſguſts to others by our complaints, deſerve ſo much, as thereby to deprive us of thoſe Treaſures we might gain by our Patience and Humility?

XI.

The proper ſeaſon of eſtabliſhing our ſelves in this reſolution is, when we chance to forget our ſelves in ſome complaints. Never better, than then can we diſcern the vanity, and the nothing of the content we ſought for there. It is then we muſt ſay to our ſelves: Is it for this vain idle ſatisfaction that we have depriv'd our ſelves of the ineſtimable good of Patience, and of that recompence we might expect of it from God Almighty? In what ſtead have our complaints ſtood us, what profit have we reap'd thence? We have endeavoured to get thoſe we have murmur'd againſt condemn'd by others; whereas perhaps they paſs ſentence only againſt us; but it is certain that God himſelf condemns us of malignity, of impatience, and of ſlighting things of another World. Before we murmur'd we had ſome advantage over thoſe who had offended us; but by our complaints we have plac'd our ſelves under

them, becauſe we have reaſon to believe, that the ſin we have committed againſt God, is far greater than all thoſe faults Men can commit againſt us. Thus we have done our ſelves much more wrong, than we could receive from the petty injuſtices of Men; for theſe could but deprive us of ſome few things inconſiderable, whereas the injuſtice we do our ſelves by theſe impatient murmurs, deprive us of an Everlaſting Happineſs which is annexed to each good action We have therefore infinitely more reaſon to complain of our ſelves, than of others.

XII.

Theſe conſiderations may ſtand us in great ſtead to redreſs the deſire we have of disburdening our Hearts by our complaints, and to regulate us outwardly in our words: But it is impoſſible we ſhould long continue in this reſtraint, if we give our reſentments full ſcope to act within our breaſts with all their vigour and violence. Exterior murmurs proceed from thoſe within, and when the Heart is full of them, it is hard to hinder their burſting forth. They always ſcape out, and make themſelves a paſſage ſome way or other. Beſides, the primary end of this exterior moderation being to procure interior Peace, it would profit little to appear outwardly patient and reſerv'd, if within all be in tumult and diſorder. We muſt therefore endeavour to ſtifle thoſe murmurs which our Soul frames within it ſelf, and whereof it alone is witneſs, as well as thoſe that make a ſhew before Men; and the only way to do this, is to lay aſide the love of whatſoever may excite them in us. For the truth is, we trouble not our ſelves to raiſe ſtirs about things abſolutely indifferent.

XIII.

Cauſes of complaints are infinite; for they are as many as the things we can ſettle our affections on, and in which Men can either hurt or diſpleaſe us. We may nevertheleſs reduce them to ſome General Heads; as *Contempt*, *Falſe Judgments*, *Back-biting*, *Averſion*, *Incivility*, *Indifference* and

or to be eſteem'd a great Mathematician, when perfectly ignorant of thoſe Sciences. It would be a difficult matter not to be aſham'd interiorly, and confounded for ſo ſordid a vanity. Yet let the ground of this repute be never ſo little, we accept thereof with a complacency, convincing us much what of the ſame unworthineſs, and inſincere dealing.

XVI.

To paint you out in rude Colours this Humour: What would the World ſay of one, who, finding himſelf disfigured, and ſtruck from head to foot with ſome loathſome uncurable diſeaſe, ſo that nothing remain'd ſound but ſome one little part of his Face, and this ſo that he did not know whether even that were not corrupted within, ſhould nevertheleſs expoſe it to view, hide all the reſt, and with pleaſure hear himſelf prais'd for the beauty of that ſmall piece, Without queſtion they would ſay, that ſo exceſſive a vanity bordered on madneſs. Yet this is the Pourtraicture of the vanity we are guilty of; and which yet does not diſplay all its deformities. We are full of faults, of ſin, of corruption. What we have of good is almoſt nothing: and yet this ſmall reſidue of good is often ſpoil'd and marr'd by a thouſand by-aims and turns of ſelf-love. Notwithſtanding all this, if it chance that ſome, unaware of the greateſt part of our defects, caſt their Eye and Eſteem on that ſmall parcel of good which appears in us, and which perhaps is falſe and corrupt; this judgment, as blind and ill grounded as it is, ceaſes not to flatter and pleaſe us.

XVII.

I have told you, that this Pourtraicture does not diſplay all its deformities. For if one, ſtruck with ſo ſtrange a diſeaſe, ſhould take delight in the eſteem others had for the beauty of that ſound part, though he would be vain and ridiculous, yet would he not at leaſt be blind, or ignorant of his own condition. But our vanity has blindneſs

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for its companion. Whilſt we conceal our faults from others, we endeavour to hide them from our ſelves; and here it is we have the beſt ſucceſs. We deſire only to be ſeen and taken notice of by that ſmall part which we imagine free from blemiſh, and it is only through it we look on our ſelves.

XVIII.

What then is this repute wherewith we flatter our ſelves? It is a judgment grounded upon the knowledge of one ſmall part, and the ignorance of all the reſt. What is the complacence we take therein? 'Tis a proſpect of our ſelves full of blindneſs, full of error, full of illuſion, by which we conſider and meaſure our ſelves by one ſmall part, forgetting all the reſt of our Miſeries and Wounds.

XIX.

But in opinions thus favourable for us, what is there that can be ſo grateful, and can deſerve ſo much of our affection? Let us put the queſtion to our ſelves, or rather let us aſk our own Experience. This will tell us, that nothing is more vain, nothing of ſhorter durance than this eſteem. He who on ſome particular occaſion may have prais'd and approv'd of us, will not be the leſs diſpos'd to undervalue us on another. Often this very eſteem will incline him thereunto; becauſe it rather creates jealouſie, than begets love. Having drawn from the mouth of others ſome vain and barren praiſes, they'l prefer before us the very loweſt of Men, that ſhall be more for their Intereſt. They will poiſon all the Teſtimonies they are forced to give to what we have of good, by ſome malignant obſervation of our defects. They will ſet a value on what in us ſhall deſerve none, and condemn what may deſerve eſteem. Ought we not certainly to have an extraordinary meanneſs of Soul, and ſtrange littleneſs of mind to take delight in an Object ſo vain, and ſo contemptible?

XX. [illegible]

XX.

But let us ſuppoſe this repute the beſt grounded, and the moſt ſincere that we can imagine, or vanity it ſelf deſire: Let us heighten it by the quality of the perſons that give it, by their wit, or whatſoever elſe can ſerve moſt to flatter, and pleaſe our inclinations to it. What is there of lovely or ſolid in all this, conſider'd in it ſelf only? It is the eſteem ſome perſons have of us, who ſuppoſe us Maſters of certain good qualities, but who neither beſtow any on us, nor augment thoſe we have. It leaves us ſuch as we were, and ſo is perfectly uſeleſs. It ſubſiſts not, but whilſt they think of us; and it is ſeldom they do ſo Some of thoſe whoſe good opinion we are ſo pleas'd with, will ſcarce think on us twice a year, and when they do, their thoughts will be ſlight and few, forgetting us all the reſt of the time.

XXI.

This Eſteem is ſo frail a good, that a thouſand accidents may rob us of it, without any fault of ours. A falſe rumour, an inadvertence, ſome little croſs accident is able to blot it out, or at leaſt render it of more [illegible] than advantage. For when Eſteem is joyn'd with Averſion, it only opens the Eyes to ſee faults, and the Heart to give a kind entertainment to whatſoever we ſhall hear againſt thoſe we eſteem and hate; becauſe we have even this Eſteem in Hatred, and we deſire to be freed from it, as from a thing wherewith we find our ſelves burdened.

XXII.

If we do not perceive this Eſteem to be in the Hearts of others, it is in reſpect of us, as if it were not: If we are aware that it is there, 'tis an object full of dangers for us, and whoſe ſight may take from us the ſmall reſidue of Vertue we have. What kind of good therefore is that which is uſeleſs when we ſee it not; and does harm when ſeen, which

which has at once all theſe conditions of being vain and uſeleſs, frail and dangerous?

XXIII.

Did we not affect the approbation of others, we ſhould not be touch'd with any words they might ſpeak to our diſadvantage, ſince the greateſt effect they could produce would be to deprive us of what we looked on with indifferency. But ſince there are ſome who fancy, that though it be not lawful to deſire and look after repute, yet we have reaſon to be offended when ſlighted and ill ſpoken of, it will not be amiſs to examine what there is of real and ſolid in theſe Objects, which ſo violently ſtir up our paſſions.

XXIV.

To know therefore how unjuſt our nicety is in this particular, and that all the ſentiments it excites in us are contrary to true Reaſon, proceeding not ſo much from the Objects themſelves, as from the corruption of our own Hearts; we need but take notice, that theſe judgments, theſe diſcourſes wherewith we are offended, may be of three ſorts. For they are either abſolutely true, or abſolutely falſe; or partly true, and partly falſe. Now our reſentment is equally unjuſt in all theſe three caſes.

If theſe judgments be true, is it not horrible not to be troubled that our ſins ſhould be known by God, and yet not to ſuffer that they ſhould be known by Men? Can we own more palpably, that we prefer Men before our Maker? Is it not the height of injuſtice, at once to acknowledge that our ſins deſerve an Eternity of Torments, and not with joy to accept ſo ſlight a puniſhment as that ſmall confuſion they bring upon us before Men?

The knowledge Men have of our faults and miſeries increaſe them not; on the contrary, it might be able to diminiſh them, were it ſuffer'd with humility.

'Tis therefore a piece of viſible folly, not to reſent the real miſchiefs we do to our ſelves, and to be ſo lively touch'd with thoſe imaginary ones, which cannot but be bene-

beneficial to us. And this ſenſibility is an evident proof of our exceſſive blindneſs; which ought to inform us, that what others know, is but a ſmall part of our many faults.

XXV.

If theſe judgments and diſcourſes be falſe and ill grounded, our reſentment is little leſs unreaſonable and unjuſt. For why ſhould not the Judgment of God Almighty juſtifying us, ſuffice to make us contemn that of Men? Why ſhould not it have the ſame influence on us, as the approbation of our friends and others whom we eſteem, which for the moſt part is enough to comfort us, and counterpoiſe what others can either ſay or think againſt us? Why has not Reaſon it ſelf, ſhewing, that ſuch diſcourſes cannot hurt us, that of themſelves they can do no harm either to Soul or Body; nay, that they may be of great profit to us, ſo much power over our minds, as to make us ſurmount a paſſion ſo vain and unreaſonable.

XXVI.

We grow not cholerick, when any imagine us to be in a Fever, when we are certain of our being well. Why therefore ſhould we be offended at thoſe who believe we have committed faults which we have not, or who condemn us of defects we are not guilty of? Since their judgment can leſs make us guilty of, or faſten to us thoſe faults and defects, than the thought of a Man who believes we are in a Fever, can effectively make us ſick of that diſtemper.

XXVII.

The reaſon of this is, ſome will ſay, becauſe no body contemns and ſlights one in a Fever, it is an evil which does not make us contemptible in the Eyes of the World; ſo we are not offended by the judgment of thoſe who think ſo. But he who lays to our charge Spiritual faults, generally joyns therewith contempt, and excites the ſame Idea and Sentiment in others.

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This is really the true cauſe of this paſſion; but this cauſe does but give us a fuller knowledge of its injuſtice. For were we juſt to our ſelves, we ſhould acknowledge without difficulty, that thoſe who accuſe us of faults we have not, do not lay to our charge a great number of others we effectively have: And thus we are gainers by all the judgments we complain of, though never ſo falſe. The judgments of others would be infinitely leſs favourable to us, were they abſolutely conformable to Truth, or were all our real faults known to thoſe who frame them. Wherefore if they do us ſome little wrong, in a thouſand other matters they favour us, and we would not for a World they ſhould deal with us according to the rules of exact juſtice.

But we are ſo unreaſonable, and ſo unjuſt, that we would draw profit from the ignorance of others. We cannot endure they ſhould take from us any thing we believe we have: And we would willingly keep up with them the reputation of many good qualities we have not. We complain if they think they ſee faults in us which are not there; and we reckon as nothing, if they ſpy not an infinite number of defects, which really we have: As if Good and Evil only conſiſted in the opinions of Men.

XXVIII.

If therefore we have no reaſon to complain, neither of true Judgments, nor even of falſe ones; we ought by conſequence to be leſs troubled at thoſe that are partly true, and partly falſe. In the mean time, by a partiality the moſt unjuſt that ever was, we are offended with what they have of falſe, but are not humbled by the Truths they contain. And whereas the ſentiment we ſhould have of what they contain of true, ought to ſtifle the reſentment of what is falſe and unjuſt therein; on the contrary, we, by a vain reſentment of ſome falſity and injuſtice there mingled, ſtifle that which we ought to have of what is real and ſolid.

XXIX.

XXIX.

I do not pretend that theſe conſiderations are ſufficient to correct and free us from this injuſtice; but at leaſt they may be able to convince us thereof, and it is ſomething to be ſo convinc'd. For there is always to be found, in theſe inward grudgings and rancour which we feel, when ſuch diſcourſes and judgments paſs on us, a forgetfulneſs of our ſins and real miſeries; ſince it is impoſſible, that thoſe who acknowledge their true greatneſs, and are touch'd therewith as they ought, can buſie themſelves about the diſcourſes and judgments of others. A Man deeply in debt, oppreſs'd with Suits at Law, with poverty and ſickneſs, little regards what can be ſaid of him: His real evils give him no time to think on the imaginary ones.

Thus the true cure of this tenderneſs, which makes us ſo ſenſible of what is ſaid againſt us, is vigorouſly to apply our ſelves to the conſideration of our own Spiritual ills, of our own weakneſs, dangers, poverty, and of that Judgment God makes of us now, and will make known at the hour of our Death. Were theſe thoughts as lively, and as continual in our mind, as they ought to be; reflections on the Judgments of Men would find it a hard task to get entrance there; or at leaſt to take it wholly up, and fill it with ſpite and bitterneſs, as often they do.

XXX.

For this end it will be profitable to compare the Judgments of Men with that of God, and to reflect on their different qualities. Mens Judgments are often falſe, unjuſt, dubious, raſh, and always inconſtant, and neither of profit or force. Whether they approve, or diſlike us, they make no change in what we are, nor make us in effect either happier, or more miſerable. But on that Judgment God will make of us, depends all our good, or all our Miſery. This Judgment is always Juſt, always True, always Certain and Unchangeable, and its effects are for all Eternity. Can we therefore fancy a greater folly, than to buſie ones mind with

with theſe Judgments of Men, which concern us ſo little, and forget that of God whence all our Happineſs depends.

XXXI.

We pretend often to let a gloſs on this natural ſpirit, caus'd in us by theſe diſadvantageous Judgments, with the pretext of Juſtice, fancying to our ſelves, that we are only concern'd becauſe they are not equitable: and the Behaviours of them are in the wrong. But if this were true, we ſhould be as much troubled at the unjuſt Judgments made againſt others, as at thoſe againſt our ſelves. Which ſince we are not, 'tis groſly to flatter our ſelves, not to ſee that ſelf-love is the cauſe of this diſcontent. We ſee but what concerns us. It is not the injuſtice of the thing which offends us, 'tis our being the Object of it. Let another be the Object of it, our reſentment will cool, and we ſhall content our ſelves only to diſallow quietly, and without paſſion, the ſame piece of injuſtice, which before put us into ſo great a heat.

XXXII.

Mean time, did we take pains to ſearch into the ſource, that theſe diſadvantageous Judgments have ſo prompted towards us, and that it is chance, or ſome what elſe determines them to have us for their Object: for it muſt needs be, that he who judges thus of us, has been led into it by ſome appearances directing him thereto. Not but that theſe Appearances were falſe ones, for we ſuppoſe the Judgments falſe, nevertheleſs it is true, that he who judges thus, had his mind diſpoſed to frame ſuch Judgments from ſuch Appearances; ſo that they take their riſe from theſe Appearances meeting with his evil diſpoſition. The ſame effect would have been produced, had they been taken notice of in any other. Thus we ought to be ſure, that theſe Judgments look not particularly at us. We ought only to ſuppoſe, that theſe people were diſpoſed to judge ill of whomſoever ſhould ſtrike them with ſuch Appearances. Chance has decreed, that we ſhould be the Men. But this ill diſpoſition, and this lightneſs of mind

making theſe Raſh Judgments, was of it ſelf as indifferent whom they ſhould wound, as a ſtone thrown in the Air, which hurts him on whom it falls, not by choice, or becauſe he is ſuch a Man, but becauſe he chanc'd to be in the place where it was to fall.

XXXIII.

When we light into the hands of thoſe Wretches, who in Woods and Forreſts way-lay Paſſengers, and that we are ill handled, and rob'd by them, we take not this treatment for an affront. We expreſs not our reſentment againſt them ſo, becauſe we know they do not pick and chooſe thoſe they fall on, and that in general they are reſolv'd to rob whomſoever they ſhall meet unable to reſiſt them.

That diſpoſition whence Raſh Judgments ſpring, is all out as general and undetermin'd, and takes as little heed whom it lights on. It is a lightneſs of mind, making certain people let themſelves be carried by ſlight appearances, appearances. When therefore we furniſh theſe appearances, and this light diſpoſition has its effect againſt us, we have no more reaſon to be mov'd with that reſentment which is called ſpight or vexation, than we ſhould have to entertain the like againſt thoſe Thieves who ſhould ſet upon us, becauſe we were in their way.

XXXIV.

There is moreover ſomething ridiculouſly exotick in the trouble we conceive for the diſadvantageo us judgments and diſcourſes the World makes of us. For one muſt be little acquainted with it, not to be perſwaded, that 'tis impoſſible it ſhould be otherwiſe. Princes are ill ſpoken of in their Anti-Chambers. Their Domeſticks counterfeit them. Friends talk of one anothers faults, and look upon it as a piece of honeſty and candour ſincerely to own them. However it be, this is certain, that the World is in poſſeſſion of the priviledge of ſpeaking freely of the defects of others in their abſence. Some do this out of malice; others with good intentions; but very few are free from it. It is therefore ridiculous to expect to be the only perſon that

the

the World will ſpare; and if ſuch diſcourſes and reflections will put us out of humour, we ſhall never be pleas'd. For there is no time wherein, in general we may not aſſure our ſelves, that they do ſpeak, or have ſpoken of us otherwiſe than we could have wiſh'd. But becauſe to be conſtantly out of the humour, would be too troubleſome, we are pleas'd to ſpare our ſelves without reaſon, and to expect being ſo, till ſome either tell us what is ſaid, or ſhew us thoſe who do ſpeak ill of us. In the mean time, this raiſing adds almoſt nothing, and before that, we ought to be much what as certain, that we and our faults were the ſubject of others diſcourſes, as if we had been told of it already. This little degree of aſſurance produc'd by advertiſement, is really very inconſiderable to be able to change, as it does, the ſtate of our Souls.

Thus let us as we pleaſe conſider this touchy humour ſhewing it ſelf on theſe occaſions, and we ſhall find it always unjuſt, and always contrary to reaſon.

XXXV.

When we deſire to be belov'd, or are troubled that we are hated by others, becauſe thereby our deſigns are either further'd or hinder'd, 'tis not properly vanity or ſpight; it is hope or fear. And this is not what we here reflect on, where we only examine the impreſſion which the ſentiments of others love or hatred for us, may of themſelves make in our Hearts; the ſight alone of theſe Objects being but too capable either to pleaſe or vex us, without conſidering their conſequences. For as the eſteem we have for our ſelves, is alwayes accompanied with a tender and ſenſible love; ſo we deſire not only that Men ſhould give us their approbation, but ſettle their love on us; and the eſteem they have for us brings no ſatisfaction with it, if it ends not in affection. Wherefore nothing ſhocks us more than averſion and hatred, nothing excites in us more lively reſentments: And theſe are, ſince original ſin, become natural to us, yet ceaſe they not to be unjuſt, nor are we leſs oblig'd to withſtand and fight againſt them; and this we may do by ſome reflections little differing from thoſe we have

ready propos'd againſt the love of Honour and Eſteem.

XXXVI.

To ſeek after the affection and love of others is unjuſt; ſince it is built on the opinion of our ſelves, as deſerving to be lov'd, whereas it is falſe that we deſerve to be ſo. It ſprings from blindneſs, and a wilful ignorance of our defects. One overwhelm'd with miſery, and poor, would be pleas'd that others ſuffer'd, and were charitable towards him. We ſhould crave no more, did we perfectly know our condition; and this we ſhould know, did we not wilfully put out our own Eyes.

XXXVII.

Can he who knows that he deſerves that the whole Creation ſhould riſe up and war againſt him, pretend that the ſelf-ſame Creatures ſhould love him? Thus inſtead of looking on the love of others as our due, and their averſion as unjuſt, we ought on the contrary to conſider their hatred as what we deſerve, and their affection as a favour we deſerve not.

XXXVIII.

But if it be a piece of injuſtice, generally to believe ones ſelf worthy of love, it is yet a much more greater to deſire to be belov'd by force. There is nothing more free than love, and we ought not to pretend to purchaſe it by complaints and reproaches. Perhaps 'tis our faults we are not belov'd, perhaps alſo the reaſon is to be ſought for in the evil diſpoſitions of others: But it is certain, that violence and anger are not the means to obtain it.

XXXIX.

The origine of all averſions is the contrariety which happens to be betwixt the diſpoſition we find our ſelves in, and

and that we think we ſee of others diſpoſition. Now this diſpoſition makes us act againſt all thoſe in whom this contrariety appears. When therefore it happens that we either really have thoſe qualities, which to ſome are the object of averſion, or that we make our ſelves known unto them, only by ſuch particularities, as give them reaſon to imagine we have them; it ought not ſeem ſtrange to us, that their diſpoſition ſhould produce its natural effects againſt us; it would have done the ſame againſt any other whatſoever, and it is not particularly we whom they hate, 'tis him in general who has ſuch and ſuch offenſive qualities.

XL.

In general, we have an averſion for thoſe that are covetous, ſelf-intereſted, and preſumptuous; we in particular are believ'd guilty of theſe faults: This general averſion therefore acts againſt us. What is it that offends us herein? Is it this general averſion? No, this averſion in ſome ſort is juſt and reaſonable; for one thus qualified, deſerves we ſhould have ſome kind of averſion for him. Is it the judgment they make of us? But this judgment is form'd upon ſome appearances, which may really be ſlight, but for all that are ſtrong enough to carry it with thoſe who ſee them. We ought therefore to make their weakneſs and lightneſs the ſubject of our complaints, not their injuſtice.

XLI.

When others love, it is not properly us they love, their affection being only bottom'd on their aſcribing to us qualities we have not, or on their not ſeeing the defects we really have. The ſame happens when they hate us. Then the good we have appears not to them, and they ſee only what's ill in us. Now we are neither they Man who is without fault, nor the Man in whom there is no good. It is not therefore ſo much us, as a certain Phantaſm ſet up by themſelves which they love or hate: And thus we are

to blame to be pleas'd with their affection, or offended with their hatred.

XLII.

But ſhould this love or hatred reflect on us directly as we truly are, what good or what evil would thence come to us, if we conſider, as we have ſaid, theſe ſentiments in themſelves? They are but fleeting vapours, which of their own accord vaniſh in a moment; it being impoſſible, that Man ſhould fix himſelf for any time to one object Yet ſhould they continue, they would have no power, of themſelves, to render us either more happy or unhappy They are things intirely ſeparated from us, having no effect on us, unleſs our Souls joyn with them, and by a falſe and deceitful imagination take them for real goods or real evils. Let us unite in one the love of all the Creatures, let us heighten it to be the moſt violent, and moſt endearing that we can poſſibly fancy; yet will not all this add the leaſt degree of happineſs either to our Souls, or to our Bodies; and if our Souls take any pleaſure in it, ſo far will they be from becoming better, that they will grow worſe by the vanity they'l fall into. Likewiſe let us joyn in one the hatred of all Mankind againſt us, yet cannot this leſſen the leaſt of our real goods, which are thoſe of the Soul. Ought not this only cōſideration, of the impotency of the love of great ones, either to hurt or help us, ſuffice to make us regard them with indifferency?

XLIII.

What liberty would not that man enjoy, who cared not to be lov'd, nor fear'd to be hated, and yet at the ſame time upon other motives ſhould do all that was neceſſary to gain the one, and ſhun the other? Who ſhould endeavour to be ſerviceable to others, without expecting any reward, no not that of their good will; and who ſhould comply with all his Obligations towards them, without dependance on their diſpoſition towards himſelf? Who ſhould not in the good Offices he does them look on any Object but what is fix'd and

nd permanent, *viz.* his obedience to God, without any egard to Creatures, which cannot but leſſen the recompence he expects at his hands?

Who could hate a Man thus diſpos'd, nay who could abtain from loving of him? It would fall out, then, that by ıot fearing, he would avoid the hatred of Men, and gain heir affection, without ſearching after it: Whereas thoſe, who by a paſſionate deſire of being belov'd, become ſo enſible of averſion, for the moſt part do involve themſelves n it, by ſo uneaſie a tenderneſs.

XLIV.

Yet is there ſomething more unreaſonable, when we are offended that others carry themſelves with indifference towards us. For were it at our choice to give them what ſentiments we pleaſed, it ſhould be that properly, which our true Intereſt ought to make us chooſe. Their love is full of danger, drawing our Hearts away, and poiſoning them with a mortal ſweetneſs. Their hatred exaſperates us, and makes us run the hazard of looſing Charity: But this indifferency is a mean proportion'd to our condition and weakneſs, and which leaves us the liberty of purſuing our journey towards God, without turning out of the road to his Creatures.

XLV.

All affection of others towards us, is a certainty and engagement; not only becauſe concupiſcence makes us cleave to it, and we are afraid to loſe it; but alſo becauſe hence ſprings a neceſſity of certain devoirs, which we cannot acquit our ſelves of without difficulty. As it lays their Hearts open to us, ſo it obliges us to make uſe of this openneſs for their Spiritual good; and 'tis not eaſie to do ſo. It is true, this is a great good, when we can manage it well, yet it is not to be coveted, being accompanied with ſo many dangers. We ordinarily ſtop at this affection, we take content in it, and are afraid to loſe it; and are ſo far from taking hence an occaſion of conducting others towards

God, that it is often a cauſe of diverting our ſelves from him, and of ſoftning us, by drawing us into their paſſions.

XLVI.

But ſome will ſay, why does ſuch a one behave himſelf with that indifferency towards me, ſince I am otherwiſe affected towards him? Why has he no concern for what touches me, who intereſs my ſelf with ſo much care with what relates to him? Theſe are the Diſcourſes which ſelf love makes in the Breaſt of touchy people, endowed with ſmall Vertue; but it is eaſie to diſcover their injuſtice.

If the ſole aim we drove at in being complacent to others, was to ty them to us, and cauſe them to repay us in the ſame coin, we well deſerv'd to loſe ſo vain a reward.

But if we had other deſigns, if we apply'd our ſelves to Men only in obedience to God, does not this application carry with it its own recompence, and can we exact any other without manifeſt injuſtice?

It is true, others may be faulty in their neglect and indifferency towards us; but this fault concerns God, not us. It does harm to them, but none to us. It may give us occaſion to pity, but not to complain of them. And thus the reſentment it leaves in us is always unjuſt, ſince it hath no other Object than our ſelves.

XLVII.

Nothing doth manifeſt more how much Faith is extinguiſh'd, and how unactive in Chriſtians it is, than the diſpleaſure they conceive when others pay them not all the acknowledgment that's due to them; becauſe nothing is more oppoſed to the light of Faith.

Did they look on, as they ought, the ſervices they do others, they would conſider them as favours they have received from God, and which they owe to his goodneſs, and as works which they ought to conſecrate and offer up to him, without the leaſt regard to Creatures.

They

They would conſider thoſe to whom theſe good Offices were done as perſons who in ſome ſort have procured them this favour; and conſequently they believe they have received much more from, than they have beſtowed on them.

They would dread as the greateſt of misfortunes to receive in this world the recompence of theſe good deeds, and to be depriv'd of that which they might have had in the other, had they done them purely for the love of God.

They would acknowledge, that theſe deeds, ſuch as they are, were mixt with many imperfections: And ſo they ſhould have reaſon to take thence occaſion of humbling, and deſiring to purge themſelves by Penance for them.

To go about to allay with theſe ſentiments which Faith ought to give us, that ſpight and ill humour we experience, when others are wanting in what we think they owe us. Is it not, on the contrary, to let the World know, that we have taken all theſe pains for Men, that we only had regard to them; and that ſo the Works we glory in, are purloyn'd from God Almighty, who has therefore right to chaſtiſe us for them?

XLVIII.

If we have had only Men in our Eye, in all the good Offices we have done them, it is well for us they ſhould be ungrateful, and not acknowledge them; becauſe their ingratitude may be uſeful for us to obtain Gods Mercy, if we bear it as we ought. If we have had God only in ſight, it ſtill turns to our advantage that Men did not reward us; becauſe the conſideration we ſhould have of their acknowledgment, is above any thing elſe capable of diminiſhing, and bringing to nothing the recompenſe we expect from God. Which way ſoever we conſider then, the gratitude of Men, we ſhall find, that if it prove beneficial to them, it will prove otherwiſe to us: And that in their ingratitude we may find infinite more advantages. Their gratitude can only take from us the fruit of our beſt actions, and augment the puniſhment due for our ill: Their ingratitude may preſerve for us the fruit of our good deeds,

deeds, and help us to pay the debt we owe Gods Juſtice for our bad ones.

XLIX.

We ſhould never be ſo injurious to a Prince, who had promis'd large recompenſes to thoſe who ſhould ſerve him, and would be grievouſly offended, ſhould they look for them any where but from himſelf as to prefer the careſſes of ſome few of his Subjects before the ſolid benefits they might hope from him. Yet thus we daily deal with God Almighty. He promiſes an Everlaſting Kingdom to the Charitable Services we do our Neighbour; he bids us be content with this reward, and expect no other. In the mean time, the moſt part of Men buſie themſelves in examining whether others pay them what they owe them, whether thoſe they have been ſerviceable to own their obligations. and whether they acquit themſelves punctually of thoſe devoirs Men have eſtabliſhed for marks of acknowledgment.

L.

If therefore we had the true ſentiments which Faith ought to inſpire, we ſhould be fully perſwaded, that as God does us a great favour, when he furniſhes us with means of helping others; ſo he does us another no whit leſs, when he permits them not to teſtifie the acknowledgment they ought. For this is to take order in giving us an ineſtimable Treaſure, that it ſhall continue to us, and no body raviſh it from us.

LI.

But, our Joy ought to be full and compleat, when we have reaſon to think, that thoſe who ſeem to be wanting in their due acknowledgments to us, are of themſelves very grateful, and that their faults come from their not knowing the obligation they have to us. For though it be always a real advantage to us, that others are wanting in point of gratitude

gratitude towards us; yet ought we not to wiſh for this, ince for the moſt part it is ill for them. But there's nothing but what's deſirable; then what happens is neither ill to them, nor prejudicial to us; and when they, without guilt of ingratitude, put us out of danger of loſing for an humane acknowledgment the reward which we expect from God.

LII.

There is not only in this expectation of acknowledgment from others much injuſtice, but alſo a great meanneſs, and it ought to cauſe in us a great confuſion, when we conſider for what trifles we loſe an Eternal Reward. All we expect in an acknowledgment, often is reduced to a bare complement, or to ſome uſeleſs civilities; and theſe are the things we prefer before God, and rewards he promiſes us.

LIII.

Nay, often we our ſelves are the cauſe of what we impute to others, by way and manner of ſerving them, we ſtifle the gratitude in their Hearts, and we have alwaſt always reaſon to believe, that when we perceive leſs acknowledgment return'd to us, than to others, there is in us ſomething which hinders it. But whether it happen by our fault, or that of others, it is always a weakneſs in us to be concern'd and vex'd when that return is not made, which we clearly ſee cannot but prove dangerous for us.

LIV.

The truſt and confidence others put in us, is a mark of their friendſhip and eſteem, and ſo no wonder if it pleaſe and flatter ſelf-love; nor is it a wonder if the reſervedneſs of thoſe we believe ought to have theſe ſentiments for us, be uneaſie, and wound the ſame. But Reaſon and Faith ought to inſtill into us quite contrary Principles, and raiſe in us a ſtrong perſwaſion, that this reſervedneſs

vedneſs of others towards us, is of far more advantage than their confidence and truſt.

LV.

Were there no other reaſon for this, than that it is beneficial to want thoſe petty ſatisfactions which pleaſe and foſter up our vanity; this ought to ſuffice to make us with Joy to lay hold on theſe occaſions of a Spiritual Mortification, which might be ſo much the more advantageous to us, as it directly oppoſes the firſt principle of our paſſions. But there are others as ſolid and important as this: And here I give you ſome of them.

LVI.

He who opens himſelf to us, in ſome ſort conſults us, and after this we cannot diſcourſe with him without concerning our ſelves in his Conduct and Affairs; ſince it is almoſt impoſſible but that what we ſhall ſay to him, will have ſome relation to what he has diſcovered to us, and we cannot but thereby make ſome impreſſion on his mind: becauſe even by his open-breaſtedneſs he is diſpos'd to hearken to, and credit us. Now it is no ſmall danger to lie under an obligation of ſpeaking in theſe circumſtances, becauſe a great deal of light and knowledge is required to do it with profit, either for our ſelves or others. It often happens, that we only authorize their paſſions; ſince we are naturally inclin'd not to contriſtate them: And thus we bolſter up that ſecret deſire they have to find thoſe who ſhall approve of their proceedings, which uſually is the cauſe of their diſcovering themſelves.

LVII.

There are few who can receive the full effuſion of the Heart and Spirit of others, without being partakers of their corruption and faults. We inſenſibly participate of their paſſions, we entertain prejudices againſt ſuch as they diſlike, and as the truſt they put in us makes us believe that they have

have no mind to deceive us, we eſpouſe their opinions and ſentiments, without being aware that they often deceive themſelves firſt. And thus we fill our ſelves with all their falſe impreſſions.

LVIII.

We often by this means charge our ſelves with ſeveral things which ought to be kept ſecret; a burden not at all eaſie to carry; ſince by it we are oblig'd to a very troubleſom circumſpection, leſt we be ſurpriz'd; and ſince it puts us in great danger of wounding Truth. And as it often happens that theſe ſecrets come ſeveral ways to be known, naturally the ſuſpicion of divulging them falls on thoſe to whom they have been thus with confidence entruſted.

LIX.

We contract too by this confidence and openneſs of others to us, a kind of obligation to truſt, and make them partakers of our ſecrets; becauſe they take offence, if they be not dealt with, as they deal with us; whereas thoſe who are more reſerv'd, take it not ill we ſhould be ſo alſo to them. Now this Obligation is not often without great inconveniencies; ſince we cannot be wanting therein without giving diſguſt, nor comply with it, without incurring the danger of doing either them or our ſelves harm, by the ill uſe they may make of what we diſcloſe to them.

LX.

If we conſider further how little of reality, and how much of vanity there is in the pleaſure we take when others truſt us, how unjuſt it is to exact of others what ought to be ſo free as is the diſcloſing of their ſecrets; and laſtly, if we do our ſelves that right as to acknowledge, that if others are reſerv'd towards us, it is becauſe ſomething in us makes them ſo; It will be a matter of ſome difficulty not to paſs ſentence againſt that inward diſpleaſure the

ſecreſy

ſecreſy of others cauſes, and not to be aſham'd of our own weakneſs.

LXI.

Civility and Courteous behaviour gains our Hearts; Incivility offends us: But the one gains, the other offends; becauſe we are Men, that is, becauſe we are full of vanity and injuſtice.

There are very few civilities which ought to pleaſe us, even according to humane reaſon; becauſe there are very few which are ſincere and diſintereſted They are often but a play and ſport of words, and an exerciſe of vanity, where nothing of real or true is to be found. To be pleas'd with this, is to take content in being cheated. For, thoſe who in outward appearance are the moſt courteous and complemental, perhaps will be the firſt who will laugh at us when our backs are turn'd.

LXII.

Even that civility which hath moſt of ſincerity and truth, hath always little of profit, and ſometimes much of danger. It is but a Teſtimony that they love and eſteem us; and ſo ſets before our Eyes two Objects flattering ſelf-love in us, and of which each is able to corrupt our Heart.

LXIII.

All the civilities we receive engage us to troubleſome ſervitudes. For the World gives not any thing *gratis*. Here is driven a kind of commerce and traffick, where ſelf-love ſits as Judge, and this Judge obliges us to a reciprocal equality of returns, and authorizes thoſe complaints which are made againſt ſuch as are defective therein.

LXIV.

Civilities for the moſt part corrupt our Judgments, becauſe

cauſe they often incline us to prefer thoſe from whom we receive them, before others endowed with the eſſential qualities which deſerve our eſteem.

LXV.

As we reap little benefits from the civilities which are ſhewn us; ſo incivility does us little harm; and conſequently 'tis an extream weakneſs to be offended thereat. Often 'tis only a want of taking notice of us, proceeding from their minds being employ'd about things of greater concern; and thoſe who are the leaſt exact in civilities, are often the perſons who have the moſt real and affective deſires of doing us ſervice in things of importance.

LXVI.

But let incivility come from indifferency or want of affection what good does it bereave us of? What harm does it do us? And how can we hope that God ſhould forgive us the infinite debts we owe him by the indiſpenſable Laws of his Eternal Juſtice, if we do not remit to Men the ſmall deferences they owe us only on the ſcore of humane agreements?

LXVII.

Not but that God ſets the Seal of his Authority on theſe arguments, and ſo we ought to ſhew theſe devoirs of civility one to another, even according to the Laws of God; as has been ſhewn in the firſt part of this Treatiſe. But they are certain debts which we never ought to exact or ſue for; for they are not due to our deſerts, but to our weakneſs. And as we ought not to be weak and infirm, and that it is by our own fault we are ſo, our firſt duty conſiſts in correcting this weakneſs of ours, and we never have any right to complain that others have no regard thereof, and leſs yet to deſire what only contributes towards the nouriſhing of it.

LXVII. Yet

LXVIII.

Yet is it not enough to conſerve Peace with ones ſelf and others, not to offend any, or not to exact from others either friendſhip or eſteem, confidence, gratitude or civility; farther, we muſt have a Patience not to be overcome by any capricious humour. For as it is impoſſible to make all thoſe with whom we live, become juſt, moderate, and faultleſs; ſo ought we to deſpair of preſerving the tranquillity of our Soul, if we make it depend on theſe means.

LXIX.

We ought therefore to expect while we live amongſt Men to find troubleſome and uneaſie humours, to meet with thoſe who will grow angry for nothing, who will look awry on all things, who will diſcourſe without reaſon, and whoſe predominant humour ſhall be either fierce, or meanly and ungratefully complacent. Some will be too paſſionate, others too cold. Some will contradict you without reaſon, others will not endure to be contradicted in the leaſt. Some will be envious and malicious, others inſolent, topful of themſelves, and without any reſpect for their Neighbours. We ſhall meet with thoſe who ſhall believe all is due to them, and who never making reflections on the manner wherewith they treat others, ſhall nevertheleſs exact from them great and exceſſive deferences.

What hopes of living in repoſe, if theſe faults ſhake us, if they vex and diſcompoſe us, and bereave our Soul of its quiet and calm temper?

We ought then to ſuffer them with patience, and not to be vex'd at them; if we deſire to poſſeſs our own Souls, as the Scripture ſpeaks, and prevent impatiences, every moment carrying us from our ſelves, and throwing us headlong into all the inconveniencies we have diſplay'd. But this Patience is not a common ordinary Vertue. So that it is very ſtrange, that being on one ſide ſo difficult, on the other ſo neceſſary, we have no greater care to make it our practice, whilſt at the ſame time we ſtudy, and employ

employ our ſelves about ſo many needful and uſeful things.

LXX.

To leſſen the ſecond impreſſions other peoples faults make upon us, it will be uſeful often to conſider,

1. That theſe faults being ſo common as they are, it is a folly to be ſurpriz'd thereat, and not to expect to find them. In Man there is a medly of good and bad qualities: He is at once beneficial to us, and hurtful. As ſuch we ought to conſider him; and whoſoever deſires to reap the advantages of Humane Society, ought with patience to ſuffer the inconveniencies that come along with it.

2. That there is nothing more ridiculous than to be unreaſonable, becauſe others are ſo, to do our ſelves harm, becauſe another hurts himſelf, and to ſhare and become guilty of other Mens foilies; as if our own faults and miſeries were not enough, without we add thereunto the load of all thoſe of our Neighbours.

3. That let the faults of others be never ſo great, they only do harm to thoſe who have them, without the leaſt inconvenience to us, provided we do not wilfully receive their impreſſion. They are therefore objects of our pity, not of our anger; and we have as little reaſon to be vex'd at the diſeaſes of mind in others, as we have to be angry at thoſe which ſeize on their Bodies. Nay there is this difference, that we may againſt our Wills contract the Diſtempers of their Bodies; whereas nothing but our own Wills can admit into our Souls the diſeaſes of their minds.

LXXI.

We ought not only to look on the faults of others as diſeaſes, but as diſeaſes common to our ſelves: For we are as lyable thereunto as they. There are no faults we are not capable of, and if there be ſome we *de facto* have not, perhaps we have greater. Thus having no cauſe to prefer our ſelves before others, we ſhall find, that we have none to be offended at

what they do; and that if we tolerate them, they in their turns muſt bear with us.

LXXII.

Other Mens faults, could we view them with a calm and charitable Eye, would be inſtructions to us ſo much the more profitable, as we ſhould better perceive their deformity than that of our own, over part of which ſelf-love caſts a cloud. They might make us obſerve, that paſſions ordinarily have effects oppoſite to what we aim at: We grow angry to make our ſelves be believ'd, and this makes us be believ'd leſs. We take it ill we are not ſo much eſteem'd, as we imagine we deſerve; and we are eſteem'd ſo much leſs, the more we hunt after it. We are offended becauſe we are not belov'd; and by being ſo, we ſtrein others, and draw more their averſion.

We might alſo hereby ſee with wonder to what degree theſe ſame paſſions blind thoſe they are Maſters of: For theſe effects ſo viſible to others, are uſually unknown to to them. And it often happens, that whilſt they make themſelves odious, uneaſie, and ridiculous to all the World, themſelves are the ſole perſons who perceive nothing of it.

And all this might bring into our minds either the faults we have at other times committed through the like Paſſions, or thoſe we yet commit, lead by other paſſions perhaps not leſs dangerous, and in which we are full as blind. And thus our whole Induſtry being apply'd to the redreſs of our own faults, we ſhould become much more diſpos'd to tolerate thoſe of others.

LXXIII.

Laſtly, we ought to conſider, that it is as ridiculous to be angry at the faults and exotick humours of others, as it is to grow cholerick, becauſe the weather is not fair, or that it is too cold or hot; ſince our anger has as little influence on Men to correct their humours, as on the ſeaſons to change the weather. There is only this difference, that the

the ſeaſons neither grow better nor worſe for our anger, whereas that we conceive againſt Men, ſtirs up their indignation againſt us, and gives life and activity to their paſſions.

LXXIV.

What hitherto has been laid before our Eyes, may ſuffice to give us a ſlight Idea of the means which may conduce towards the conſerving of Peace amongſt Men; and they are all comprehended in this Verſe of the Pſalm; *Pax multa diligentibus legem tuam, & non eſt illis ſcandalum.* For if we lov'd only the Law of God, we ſhould be circumſpect not to offend our Brethren; we ſhould never irritate them by indiſcreet ſtrifes: Their faults would never be to us an occaſion of anger, of rancour, of trouble, or of ſcandal: Since theſe faults hinder not us from remaining fix'd to this Law, ſince it obliges us to ſuffer them with patience, and ſince in particular it is this precept of Chriſtian Patience, which the Apoſtle calls the Law of JESUS CHRIST: *Bear one another Burdens*, ſays he, *and ſo you ſhall obſerve the Law of CHRIST.* We ought therefore to acknowledge, that all our impatiences, all our vexations fall on us, becauſe we do not love as we ought this Law of Charity; becauſe we have other inclinations than that of obeying God; and becauſe we ſeek after our glory, our pleaſure, our ſatisfaction in Creatures. Wherefore the principal means to eſtabliſh the Soul in a ſolid and unalterable Peace, is to fix it firm in that love which regards God only in all things, and which only covets to pleaſe him, and place all its Happyneſs in obeying his Laws.

The End of the Fourth Treatiſe.

The Fifth Treatiſe.

Of Raſh Judgments.

Nolite ante tempus judicare quoadusq; veniat Dominus.

I.

RAſh Judgments being always attended by ignorance, and want of knowledge, imply a manifeſt injuſtice, and a preſumptuous uſurpation of Gods Authority. For it only belongs to Truth to judge, according to what our Saviour ſays in the Goſpel, *The Father hath given all Judgment to his Son, becauſe he is Truth it ſelf*; ſo that Men cannot take on them to judge, but as the Son gives them a right thereunto, by enlightning them by his Truth; and to undertake to judge without knowing, is to invert Gods order, to uſurp unjuſtly the function of JESUS CHRIST, and exerciſe it in a manner eſſentially contrary to his Eternal Law: ſince Chriſt himſelf is not the Judge of Men, but becauſe as God he is Truth, and as Man he was repleniſhed with Grace and Truth.

II.

Thus Raſh Judgments are of the number of *thoſe actions* which are eſſentially ill, and which cannot become warrantable by any circumſtances whatſoever, ſince they are di-

rectly oppoſite to Gods Eternal Juſtice. Yet may this ſin be capable of different degrees, of being ſometimes greater, ſometimes leſs, according to the quality of its object, the cauſes whence it ſprings, and the effects it may produce.

III.

The quality of the object augments or diminiſhes it; ſince the more important things are, the greater is our obligation of being reſery'd and circumſpect in judging thereof; and that our guilt is the greater, when the Judgments we frame are Raſh.

IV.

The cauſes alſo whence they ſpring make them more or leſs criminal, becauſe the ignorance which is their inſeperable companion is more or leſs ſo, according to the cauſes thereof, which may be very different. Sometimes our ignoance ſprings from a ſimple precipitation, making us take that for certain, which is not ſo; ſometimes, from overweening affection to our own ſentiments, hindring us from examining them with that care which is neceſſary for diſcerning truth from error: But the commoneſt cauſe of this ignorance, which is always to be found with raſh judgments, is a certain malignity and particular averſion we have of thoſe we thus raſhly judge of.

V.

For it is this diſpoſition which makes us diſcover in them blemiſhes and faults, which a Simple eye would not find there.

It is this diſpoſition which carries our mind to conſider whatſoever may induce us to judge diſadvantageouſly of them, and diverts it from taking notice of what might make our judgments favourable: This is it which ſets out in lively colours the leaſt conjectures, and makes the ſlighteſt appearances ſeem big in our eyes; this makes us gueſs at their moſt hidden thoughts, and dive to the very bottom of their

eir hearts. We think them guilty becauſe we deſire they ould be ſo; and whatever tends towards raiſing that perwaſion in us, pleaſes and with eaſe enters and takes poſſion of our minds. Now who can doubt but that ſo corupt, ſo filthy a ſpring-head muſt needs ſully and poiſon whatſoever comes thence, and render both our ignorance, and the judgments it produces much worſe and more diſpleaſing to God, then if they came from ſome other Principle.

VI.

But what makes yet a greater difference amongſt judgments, is that ſome are followed by great and dreadful conſequences. For thoſe hatreds and diviſions which diſturb humane Society, and extinguiſhes charity, are for the moſt part but the effects of ſome undiſcreet words which ſlip from us unawares; and theſe words proceed from raſh judgments, which formerly we had made within our ſelves. Firſt we judge raſhly of our neighbour, which of it ſelf is a great evil; then by communicating our thoughts which is natural to us, we talk raſhly; and theſe words paſſing afterwards from one to another, by an unhappy progreſs many minds come to be corrupted; ſo that perhaps one raſh judgment may be the firſt cauſe of damning ſeveral ſouls.

VII.

It is further obſervable that we ſtop not for the moſt part, at ſimple judgments. We proceed from the thoughts of the mind, to the motions of the heart: We conceive an averſion and contempt for thoſe we have ſlightly condemn'd, and inſpire the ſame ſentiments to others: Sometimes we proceed ſo far as to extinguiſh in them and our ſelves that charity which is the life of our ſouls.

VIII.

But this is not all yet, we do not only hereby hurt thoſe

who joyn in and approve of our ſentiments: We often do greater harm to ſuch as diſlike them when they are concern'd therein. For when they come to the knowledge of theſe judgments, they are exaſperated at our injuſtice, and conceive a violent hatred againſt thoſe who approve of them.

IX.

Raſh judgments are the ſource whence comes what we call Prevention or prejudice, or rather theſe are but raſh judgments which we frame of the mind, diſpoſitions and intentions of others, wherewith we permit our ſelves to be ſtrongly prepoſſeſſed. For whereas there is no Painter that would undertake to draw the Pourtraiture of a face, upon ſome ſlight deſcription made thereof by the By; we often frame to our ſelves pictures of others, from ſome inconſiderate diſcourſe we may have heard, or ſome light action we may have ſeen. And having once conceived theſe impreſſions, we afterwards add thereunto all their other actions, and this Idea ſerves us inſtead of another key to unriddle all the reſt of their life, and of a rule for our behaviour towards them. Thus having firſt judg'd amiſs, our comportment towards them becomes ſo too, and we treat them in ſuch a manner as lets 'em underſtand our prejudices againſt them, and ſo creates in them an averſion for us.

X.

Theſe prejudices are the cauſes of great diſorders every where, but of all others, Monaſteries are the places where they are the moſt evident and ſenſible. For as the perſons retir'd thither, are ſeparated from the greateſt part of worldly Objects, ſo they buſie themſelves with more application than others about that ſmall number of things which are preſent to them; they are much more ſenſible of the diſadvantageous judgments thoſe of their community make of them, becauſe being leſs diſtracted and divided, the reſidue of ſelf-love in them unites its ſtrength againſt that object which offends them. Hence it often happens, that

words,

worse, with which men of the world would be little concern'd, entertains takes up the thoughts and troubles those who are retir'd from it. A Religious Woman who believes that her Superiour has a prejudice against her, is often more concern'd thereat; than Courtiers are, who believe their Prince is prejudiced against them.

This in all religious Societies is one of the greatest troubles and temptations, and against which they ought by continual prayer and meditation to fortifie themselves, for if they are so sensibly touch't when they have others have a prejudice against them; and that meerly because it displeases them: Often they run a great danger in those Sanctuaries and places of refuge, where they come to shun the dangers of the World. For it is a very great difficulty to avoid these temptations, and it is even so ordinary for virtuous persons to use themselves to practices, that we ought not to expect any ill usage against us: So that it is much better to expect and prepare ones self to suffer and bear with the same.

§. I.

But although those are very [illegible] shaken by the imaginations which people have against them; yet is their fault greater [illegible] these prejudices, since not only [illegible] others will be laid to their charge [illegible] give occasion of the great calumnies [illegible] gious houses. For often times [illegible] aversion begets cabals, and [illegible] by all things are turned [illegible]

§. II.

Can we be apprehensive enough of [illegible] disorders? Is there any [illegible] God will at the hour of his Death [illegible] happy train of crimes which [illegible] rash judgments he has made? And yet [illegible] are few sins we are less apprehensive of than this. Every one

one acts as if he were infallible, and out of danger of being prejudiced or deceived: And at the ſame time that we acknowledge how common this fault is, and very often accuſe others of it; we imagine our ſelves almoſt always exempt from it. The reaſon is, becauſe it is almoſt always as much hid from thoſe who commit this fault againſt others, as it is viſible to them that others fall into it againſt them; for ſelf-love equally produces theſe two effects, to conceal this in our ſelves, and make it appear in others. Thus as diſcourſes made in general gives concupiſcence little offence, becauſe it finds it ſelf unconcerned therein, ſo do they ſtand us in little ſtead, becauſe we always apply them to others rather than to our ſelves.

XIII.

The way we take to conceal from our ſelves this fault, is a refined one, hard to be ſhun'd: For it comes from the ill uſe of a maxime true in it ſelf, when taken in general, but which in particular we abuſe imperceptibly. This maxime is that we are forbid to judge, but not to ſee, that is, to yield to evidence. Thus taking our judgments for things evident and ſeen, we fancy them ſafe from all that is ſaid againſt the raſhneſs of judgments. We never judge, we always ſee; all our imaginations are evident truths, and thus we ſtifle all the reproaches our conſciences can upbraid us with.

XIV.

But if ſelf-love did not blind us, it would be an eaſie matter to make us juſtly diffident of this pretended evidence. For there would need no more, but to oblige us to reflect on thoſe we think guilty of raſhneſs in the judgments they frame of us, and to make us in them obſerve all thoſe very diſpoſitions whereon we ground the pretence of our juſtification. They as well as we take their raſheſt judgments for moſt evident truths: Who then will aſſure us that we do not ſo too, and that we are the only ones exempt from this common illuſion.

XV. That

XV.

That juſt fear we ought to have, leaſt, we as well as others ſhould be deceived; obliges us then, to take ourselves that advice we would give to ſuch as ſuffer themselves to run into raſh judgments under pretence that it is awful, to ſee, though it be not to judge. To ſuch without doubt we ſhould ſay, that ſince there is a multitude of people who are deceived in imagining they judge not, but only ſee, what's before their eyes; Chriſtian prudence commands us even to ſhun theſe ſights, when they are not neceſſary, becauſe it forbids us raſhly to expoſe our ſelves to danger. He that thinks he ſees, may be deceived, in taking that for ſight, and evident which in effect is only raſh judgment. But he who ſees not, nor gives his mind to ſee, is not deceived, becauſe he judges not at all: We ought therefore to take this courſe as often as we are not obliged to ſee.

XVI.

Some without queſtion will ſay, that it is not in our power whether we ſee or no: This being a neceſſary conſequence of our underſtandings, and which often makes ſuch lively impreſſions there, that it is impoſſible to reſiſt them. But this is not generally true, or rather it is ſeldom ſo; becauſe there are but few objects that ſtrike the underſtanding ſo vehemently as to force it to yield and proceed to judgment: On the contrary, 'tis for the moſt part requir'd that we apply our ſelves to conſider things; and 'tis this voluntary applying our ſelves to conſider the faults of others, which Chriſtian prudence ought to retrench in ſuch as are not obliged by their place to be watchful to correct others.

XVII.

Whoever ſhall be careful not to let his mind run after theſe uſeleſs reflections on the actions of others, ſhall very rarely

XXIII.

That over-weening affection to our own ſentiments, is cured by the continual reflections we ought to make on the weakneſs of our own wit, and by the experience we have of its illuſions, and of thoſe of others: And one of the profitableſt things we ſhould do, towards making advantage thereof, would be to keep a Regiſter of all the ſurprizes we ſhall have faln into, by following too lightly its impreſſions. I ſay we ſhould have a Regiſter of them, and often refreſh it in our memory as an Object from whence we may learn Humility. But our ſelf-love does quite contrary. It blots out of our mind all the Raſh Judgments wherein our preſumption hath engaged us, and preſerves a lively Idea of thoſe, which, though in themſelves Raſh, have by a piece of Chance-medly prov'd true. We are over-joy'd to ſay, ſuch an one has not deceived me; I have always found him to be what he is, I could never have a good conceit of him. Whereas we never ſay to our ſelves, I was miſtaken in ſuch and ſuch occaſions; ſuch and ſuch I have thought guilty of certain failours, which I have found to be very falſe. I have ſlightly in ſuch and ſuch occaſions yielded to that impreſſion others would give me, and I have ſince diſcovered that I did ill to receive it ſo eaſily, without looking for other proofs.

XXIV.

By theſe and the like means which the deſire of mending themſelves makes thoſe find out, who are vigorouſly and ſincerely touch'd therewith, we may cure and take away the cauſe, of Raſh Judgments: But we ought alſo to combate them more directly, by applying our ſelves to diſcover them by the light of Truth. In this ſearch we ſhall find, that for the moſt part there is ſomething of clear and evident in what engages us in an error. But our temerity conſiſts in letting our Judgments over-run our ſight, and in not obſerving that we compriſe things therein which we ſee not, that is, which are not evident.

For

faults of others, but to talk of them; and if we made them not the ſubject of our diſcourſe, we ſhould inſenſibly ceaſe to reflect and judge thereof. Moreover, by ſpeaking we become intereſſed and engaged to maintain what we have ſaid; ſaid; and ſo leſs ſuſceptible of whatſoever may ſerve to undeceive us.

XX.

But as there are ſome occurrences wherein it is impoſſible not to reflect on ſuch faults as are fully expos'd to ſight, others wherein it is difficult not to ſpeak thereof; and there are even ſome who are oblig'd by the duty of their place to do both the one and the other: We muſt yet ſearch for other remedies againſt the danger of Raſh Judgments.

The moſt uſeful without doubt will be thoſe which we ſhall apply to the original cauſes thereof, the principal of which are, as we have ſaid, maligniry, precipitation, and an over-weening affection to our own ſentiments.

XXI.

Maligniry is cur'd by filling the Heart with Charity, and drawing it down from Heaven by the means which the Holy Scripture diſcovers to us. It is cur'd by often reflecting on the Vertues and good qualities of others; by turning our Eyes from their faults, and they reflecting much on our ſelves, and our own miſeries.

XXII.

Precipitation or over-forwardneſs is cured by accuſtoming our ſelves to a ſlower pace in our Judgments, and to take more time to conſider circumſtances, being perſwaded that what is true to day, will be as much ſo to morrow; and that thus there will be no harm in taking more time to conſider; by ſtopping and moderating the impetuoſity of ones Spirit, and the lightneſs of ones Tongue, even in things evident, that thereby we may inure them not to run headlong in things doubtful and obſcure.

XXIII. That

manner reſerv'd to himſelf the knowledge of the ſecrets of Hearts, and that he hath granted it neither to Devils, nor even to Angels, according to the Fathers.

XXVI.

It often happens too, that whilſt we are not abſolutely deceiv'd in condemning certain things, becauſe in reality they are ill; yet we carry our Judgment too far by determining to what degree they are criminal; and this is a manifeſt raſhneſs. For God alone knows the meaſure of our faults; there being a thouſand things unknown to Men, which either augment or diminiſh them. Often what we look on as a great ſin, is not ſo to that height as we believe, ſince want of knowledge, inadvertency, a good intention, the dark miſts of ſome violent tentation may much diminiſh it before Almighty God; and often on the other ſide thoſe faults we take for peccadillios, appear, and are great in Gods judgment for the ill root from whence they ſpring.

XXVII.

It is another ſort of raſh judgment, when we look on certain faults in our neighbour as fixt and ſubſiſtent, though we be not aſſured that God looks on them as ſuch there, or that they may not be either rooted out by pennance, or cur'd by an abundance of charity. For here again we paſs beyond the bounds of humane knowledge, and give ſentence of that we ſee not: All that can be ſaid of theſe perſons, in caſe we are oblig'd to ſpeak of them, is only that they have committed ſuch or ſuch a fault: But that we do not know whether they have repaired it by Pennance, by works of Charity, or thoſe other means God furniſhes us with to blot out our ſins. Thus the judgment we make that ſuch an one is highly guilty, or farther removed from Gods favour then another, are raſh and unjuſt.

XXVIII.

For, it ought to be obſerved that it ſuffices not to judge for

for the moſt part of particular actions, we frame determinate Characters of the perſons themſelves. We look on ſome as imperfect and contemptible, on others as worth eſteem and honour. Theſe we ſay, are good for nothing, others we commend as perſons of great worth. Now it often happens that nothing is more temerarious than theſe judgments. For there are ſome who ſhew little of what they have in them of good: Others in whom more is to be ſeen than they have. There are ſome whoſe faults are more viſible and offenſive to others, who for all that have a groundwork of right and equity, and a fixture to their eſſential duties, which ſuſtain and hold them up in important occaſions. There are others on the contrary, who being guilty of few exterior faults have a certain defect of ſolid reaſon and knowledge, and are guided by certain ſecret Intereſts unknown to themſelves, which in emergencies of conſequence produce great diſorders. Only God can diſcover theſe different tempers: But for Men, the more they are in this particular to acknowledge their ignorance and blindneſs, the more ought they to be reſerv'd in the compariſons they make of perſons, and in the judgments they frame on the view of their particular actions.

XXIX.

If it be a matter of difficulty to ſhun raſh judgments when we are witneſſes our ſelves of what we ſentence, and that we ground our ſelves on our own proper knowledge; it ſhall yet be much more difficult, when we build on the teſtimony and knowledge of others. For beſides that, then our evidence is much leſs, we take a greater liberty to judge; as if the ſin were only to be charg'd on him who judges firſt, and communicates his thoughts to others: Mean while it is not ſo. The reports made us of our neighbour ſeem only for ſigns, by which we ought to frame our judgments. Of theſe ſigns ſome are certain, others not ſo; and as we may relie on thoſe, we have a right to take for certain, ſo alſo is it to judge raſhly, to build on ſuch as are uncertain.

XXX.

Not only ſome reports are uncertain, but almoſt all are ſo, and when we ſound things to the bottom, we ſeldom fail of finding more or leſs than what is told, Paſſion and want of evenneſs, in judging, almoſt always diſguiſe or change truth in thoſe diſcourſes which men make concerning one another. Thoſe who ſeem to be moſt ſincere and without the leaſt ſuſpicion of impoſture, or lying, deceive us ſometimes, becauſe often they firſt deceive themſelves. Some there are who will give you their reflections and judgments as matters of fact, and who making no diſtinction betwixt what effectively has happen'd, and their own deductions, out of both theſe make up the body of their ſtories. Thus we can almoſt build nothing of certainty on the reports of others; and as it is raſhneſs to ground one's judgments on things uncertain; and ſince moſt relations are ſuch, it follows that the greateſt part of judgements grounded thereon, are raſh and unjuſt.

XXXI.

It ſeems concludable from hence, that men are to be believ'd in nothing, and that we ought to examine every thing our ſelves when we cannot abſtain from judging. Yet it is evident, that the commerce of life, and the ſociety amongſt men, permits not this. There is a neceſſity of grounding an infinite number of things on the relation of men, and thoſe of the greateſt moment; even to give ſentence thereby very often of life and death. A man is condemned to die upon the depoſition of two witneſſes. Some are admitted to places in Church and State, ſome excluded upon the teſtimonies of others: And theſe teſtimonies are only reports, amongſt which it cannot be denyed, but ſome are very uncertain. How then is it poſſible to reconcile the indiſpenſable obligation we have not to judge but upon certain and evident ſigns, with the neceſſity of relying often on the reports which one man makes of another.

XXXII. This

This difficulty is resolv'd by distinguishing the knowledge sufficient, to act from that which is necessary to frame an absolute judgment of the truth of things. In practice no action on reports, it suffices that we are oblig'd to act and cannot come to a clearer knowledge of the truth. I am oblig'd to prefer one to such a charge; such as one is presented who has the testimonies of men of worth. I know these testimonies are uncertain, and I look on them as such: but because I have no means of arriving at a greater certainty, this ought to be sufficient to determine me to act, provided I lie under a necessity of acting. And the judgment whereon these kind of actions are grounded, because it is not uncertain, implyes nothing else; but that I have got the greatest assurances I could of the merit and worth of him I have chosen.

Thus a Judge passing sentence against one that's accused, judges not rashly, though he should condemn one that is innocent; because he does not absolutely judge that he is guilty, but that he is convicted of being so according to the forms of justice.

Thus an Abbess who excludes out of her Convent some young woman upon the testimonies of one who has had the charge of her, judges not rashly; because she judges not absolutely that the maid deserves exclusion, but only that those whom she ought to trust having judg'd so, it is the will of God she should not stay in that Monastery.

XXXIII.

On the same manner we may judge that 'tis no prudence to employ such or such of whom we have heard some disadvantageous reports; without judging for all this that these reports are true. It is enough that we do not know they are false, to have a just right to use these precautions.

For we ought to make a great difference betwixt the judgment whereby we absolutely condemn such an one, and the rational precautions we may use about him, without judging.

A full certainty is necessary for an absolute condemnation, but apparent signs and proofs are sufficient motives for warrantable precautions.

I am told for example, that ſuch an one is a cheat, thoſe who told me ſo are perſons of credit. I have no title thereupon to condemn him, to call him cheat, or one of no faith. But I am not forbid to fear engaging intereſts with him, and to obſerve him nearer than another were I to deal with him.

The truth is, it is againſt juſtice to frame an abſolute judgment, that ſuch an one is guilty upon uncertain motives: But it is alſo impoſſible to judge him certainly innocent, when the ſuſpicions againſt him are ſtrong enough, and invalidated by nothing elſe. Now the reports of ſuch as we believe ſincere, hold the rank of ſuch ſuſpicions; They neceſſarily therefore bring it into doubt, and being brought thither, we are not forbid to act according to that condition, though in it we are not permitted to paſs an abſolute ſentence.

XXXIV.

This is the courſe we ought to take in thoſe emergencies where action is neceſſary, though we want certainties to build upon. But out of ſuch neceſſity, for the moſt part little regard is to be had to the relations of others, ſince few are exactly true; as we every turn might learn by experience, were we careful to obſerve it. Nay we ought to wiſh never to incur the obligation of acting on ſuch uncertain grounds. We ought to give the leaſt credit we can to theſe reports, and always keep our minds in a diſpoſition to receive with joy a contrary impreſſion, in caſe it happen by ſome accident we be informed of ſomething that deſtroys theſe.

XXXV.

But though the diſtruſt we may conceive on reports made us of our neighbours actions be not abſolutely forbid, as I have ſaid, and that it be inevitable and involuntary, yet it is never lawful to acquaint others with it, becauſe few are ſo reſerv'd as to ſtop there, and not advance diffidence and diſtruſt even to abſolute condemnation; and yet fewer who

who can refrain from telling the ſame tale to others in their turn too. Beſides this, 'tis a matter of no ſmall difficulty to redreſs theſe diſadvantageous impreſſions, as we are oblig'd to do when we come to know clearly their innocence whom we have thus decry'd; and that the minds that have entertain'd thoſe ſuſpicions, continue bent and inclin'd to take in ill part things indifferent of themſelves, and to aſcribe them to the prejudices we have given them. Wherefore we muſt have great and ſolid reaſons to build thereon a right of communicating to others thoſe rumours and reports which are not intirely certain, and yet give occaſions of ſuſpicions. That a man to whom theſe diſcourſes are made ought to have a notable concern and intereſt to be advertiz'd of them. We ought further to be aſſur'd of his diſcretion; and moreover our diſcourſe ought ſo to be rated with precautions, that we give him not the leaſt ground of framing a ſteddy and fixt judgment.

Behold here in part what may be ſaid of theſe kind of raſh judgments, which cauſe ſcruples in devout people, when they perceive they have fallen into them. But there are others which are ſcarce conſider'd at all, though they are as dangerous, and corrupt little leſs the minds of thoſe to whom they are communicated.

XXXVI.

Firſt we fancy that ſuch raſh judgments are to be ſhun'd which are made of the living, but that the dead are left in prey to the obloquies of men; becauſe their judgments can now do them no harm. But this is moſt falſe, as are alſo the reaſons which are brought to give it ſome colour. Raſh judgments are eſſentially ill, becauſe contrary to Gods truth; and this reaſon takes place as well for the dead as living. Beſides, it is not true, that we are perfectly ſeparated from him: If that commerce we have here amongſt our ſelves is not at an end with them, yet we ceaſe not to be united to them; they continue to be our brethren and members of the ſame body, if with God as we ought to preſume, and it is ſo far falſe that we have more right to condemning becauſe deceas'd, that on the contrary we have

much leſs, ſince the other life is properly that where
exerciſes his judgment, and where that of Men has not
to do.

XXXVII.

Secondly, Not only we are forbid to judge of oth
whether alive or dead, becauſe they have their judg
wit, God Almighty; but we are even forbid to judg
our ſelves in thoſe things wherein we know not our ſe
A thouſand things of this nature paſs within our h
which we muſt leave to Gods judgment; becauſe we ſh
only embroile our ſelves without profit. Should we u
take to diſcern them, and it is never lawful for us to le
judgments range out of the limits of our knowledge.
twixt the diſpoſition we ought to have for our ſelves,
that we ſhould be in for others, there is only this differ
that we ſhould deſire to know our ſelves in all our fa
on the contrary, we ſhould be glad to have nothing t
with judging others; and not to know any thing that n
oblige us to condemn them. Only ſuch miſts as riſe ag
our wills and we cannot diſſipate, ought to hinder us
judging and condemning our ſelves; whereas on the
trary, nothing but evidence ought to force us to paſs
tence againſt others. But whether we judge of our ſe
or others, we lie under the ſame law of not judging de
tively without full aſſurance, and of paying that reſpe
Gods truth: reſerving to him the judgment of things
ſcure and uncertain.

XXXVIII.

Thirdly, 'tis ordinarily believ'd that raſh judgment
then only to be blam'd when we judge ill of, and cond
others, and we make no ſcruple of judging raſhly in fav
ſince there is no malice in doing ſo. But though this
be of a leſs ſize, yet it is one; becauſe it is always co
ry to truth and reaſon. There is a middle betwixt jud
ill and judging well, which is not to judge at all; bet
blaming and praiſing, which is to do neither. We
k

know to judge ill; no less is requir'd to judge well, or to praise, and thus it is the part of those who have knowledge, to do neither the one or the other.

XXXIX.

Besides that respect and submission which we owe to that eternal law, which obliges us to moderate our words according to our knowledge, and never to go beyond it; we are farther oblig'd to this reservedness by the concern and interest of our neighbour. For we often do him as much harm by rash praises, as by an ill grounded condemnation: since these unadvised encomiums incites others to imitate those we esteem at this rate, and to believe they cannot do amiss by following their example and their maximes: And this is properly to authorize their faults, and make them contagious.

XL.

We must not think it a small fault to praise a Clergy man who resides not at his Cure, who gathers Riches, or lives amongst the Pleasures of the World; especially if we praise him in general, and that what we say advantageously of him be not limited to certain particular actions or qualities which deserve it.

It is also a great fault to praise the devotion of a woman, who in cloaths observes not the rules of an exact modesty, who passes away her time at play and other divertisements, and who takes little care of her family. For this is at the same time to deceive those whom we thus praise, because we hereby make them believe that there is nothing blameable in their carriage, and these praises contribute to their getting a fond reputation wherewith they feed their vanity; and also those others in whose presence we praise them; since we incline them to think these women are in good condition, and that they are not oblig'd to correct such faults, as are common to both, since they hinder them not from having the essence and approbation of the Publick.

XLI.

We muſt make account, that the world hardly believes that God condemns what man praiſes; or if it does believe it little feels it. Thus to free our ſelves from the harm we may do others in praiſing what God blames, we muſt endeavour to be exact in praiſing only what he approves.

XLII.

But the raſh judgments, the moſt unknown to the generality of the world, are thoſe which have for object the rules of conduct and morality. For there is almoſt no body to be found, who ſcruples to advance in diſcourſe ſeveral judgments of this nature, that is, maximes concerning actions and things good and evil, of which they have no aſſurance, nor have ever examin'd, and yet may often be both very dangerous, and very falſe.

XLIII.

To comprehend well how great this fault is, and what ill conſequences it may have, we muſt conſider that the Law of God by which we ought to regulate our actions; is nothing but that eternal Juſtice and Truth which preſcribes all duties to man, and which makes all things good or evil, as it approves or condemns them; and that this juſtice, and this truth are nothing elſe but God himſelf: So that to oppoſe Truth and Juſtice, is to oppoſe God, and thwart his will. Now this Law and this eternal Juſtice, to which we ought to bear a conformity, does not only conſiſt in the general precepts of the *Decalogue*, nor only condemn certain groſs ſins known to all Chriſtians, as Thievery, Murder, Falſe witneſs: But it comprehends farther all the conſequences deduceable from theſe general precepts, and particularly from that of loving God and our Neighbour: And ſo it generally forbids all ſort of ſins whatſoever they be, ſince there are none that are not contrary thereunto; nay they are only ſins for that contrariety.

XLIV. There

LXIV.

There are few Christians as I have said, who are not acquainted with the *Ten Commandments*, as to certain gross and palpable duties: But there is not one who knows them perfectly as to all the consequences whether mediate or immediate, which may thence be deduc'd. And tis in a shallower or deeper penetration into these consequences that those different degrees of light and knowledge which we find in Christians principally consists.

Now we must know that when they are ignorant of some of these consequences, and that this ignorance causes them to do amiss, they are not therefore excusable, nor exempt from fault; since this ignorance has its rise from concupiscence which keeps these consequences hid, and from the little care they have to beg of God that light which is necessary to discover and make them know their duties: Lastly it comes from the small desire they have to get out of this ignorance, from the love they bear to it; and their being often glad not to know those Laws they have no desire to keep.

Were our hearts clean and pure, the Law of God would be all lightsome to us, that purity would make day in every corner, and we should see in every occurrence what God expects of us. If therefore we see it not, 'tis the impurity of our hearts that blinds and casts these mists about us.

It is therefore certain that this ignorance is no excuse for those sins we commit against the Law of God even in those most hidden consequences; though they are more or less enormous as these consequences are more or less immediate, clearer or obscurer: As it is more or less easie to get instructions; or lastly, as this ignorance is more or less voluntary.

LXV.

And as we contract a guilt by the least deeds opposite to the will of God, so is this guilt great when we attack and set our selves against it directly, by maintaining maxims quite oppoſite

oppoſite thereunto. For this Law being truth, and God himſelf, we combate God and truth when we combate it: and it is as far from poſſible that ſhould ever be innocent; as it is impoſſible God ſhould everapprove it: becauſe that were to diſown himſelf.

Nevertheleſs did we examine the diſcourſes of men, we ſhould find them full fraught with maximes contrary to the law of God. Carnal Chriſtians oppoſe it in clear and evident conſequences; and ſome even of thoſe who would paſs for vertuous and devout ones, often oppoſe it in thoſe that are obſcure and farther fetch't. In fine, there's ſcarce any who does not meaſure law by the ell of his own underſtanding, and condemn what he diſlikes or comprehends not.

XLVI.

For example, how many are there profeſſing themſelves Catholicks, who not content to blame the vices of Religious perſons, utterly condemn the life it ſelf, as a life of idle and uſeleſs people. To what end, ſay they, ſhould there be a ſort of folk buſy'd about ſinging, without doing any thing for the benefit of others? In ſaying ſo, they condemn a kind of life which the ſpirit of God has inſpir'd, which the Church of God has approv'd, and which is moſt conformable to the condition of man in this world. They therefore directly contradict the truth of God, and ſo fall into a moſt falſe and moſt temerarious judgment.

XLVII.

There are others who in general condemn great auſterities, and look on the practicers thereof as people without wit and beſide themſelves: Thus they condemn the very principles of Religion, which obliges man to a continual pennance and leads him to repair his faults by ſeverely puniſhing them in this World.

How much of this ſame mixes it ſelf in the diſcourſes of Maximes of intereſt, contrary to the Rules which the Law of God preſcribes, ſhould be obſerv'd in undertaking of all charges, and principally Eccleſiaſtical ones.

XLVIII. It

XLVIII.

It is true, that those who make particular profession of Piety, fall not into these gross faults; but they often observe not that they fall into others, which cease not to be of a great consequence.

They make God act according to their fancy, as if his Justice and Mercy were at their dispose. God will forgive these kind of sins, say they; he will not impute such and such faults: to repair such and such crimes, such and such exercises will suffice. They limit Vertue to what they know of it; as if Gods Law could go no farther than their petty light and knowledge. They talk of the ways of conducting Souls, as if they were acquainted with all the Rules; these they approve, those they condemn. They tell you, that the conduct of certain directions is too severe; They praise the sweetness and indulgence of others; They put Men in Peace, without knowing whether they have any ground to be in Peace, and give assurances which God gives not. They, without consulting any, or farther examining, decide a World of Cases touching ordinary conduct, by the first glimpses which strike their Eye. Who sees not that all this is full of temerity, and by consequence unwarrantable?

XLIX.

The ordinary excuse of those who do thus, is, that they are not appointed to teach others, that they speak what think, that if one would speak so exactly, he must say nothing at all; for the rest that none has any difference for their sentiments, and so they are not responsible for them.

But how vain and frivolous are these excuses! For it is so far from being more lawful to propose false Maximes, because one is not appointed to teach others; that on the contrary, as those in this condition have less obligation to speak, so have they less excuse when they speak rashly. Those who are in place where they are oblig'd to judge of several things, may plead the necessity of their employment

to ſpeak. *Sit autem omnis homo velox ad audiendum, tardus autem ad loquendum.* For by hearing we acknowledge both our ignorance of Truth, and our deſire of learning it, which is very conformable to the ſtate of Man in this life; whereas by ſpeaking, we profeſs our ſelves to know, which few can pretend to without preſumption, and which is never without danger.

LV.

Thus the bent and inclination of a Vertuous Man is towards ſilence as much as poſſible he can, becauſe the principal light and knowledge of this life conſiſts in being throughly acquainted with the depth and greatneſs of his own ignorance. So that thoſe who make great progreſſes in humane Sciences, for the moſt part become peremptory and deciſive; on the contrary, the proficients in the Science of God become more reſerv'd, more inclin'd to ſilence, leſs addicted to their own ſenſe, and leſs ventureſome to judge of others; becauſe they diſcover more and more how uncertain and obſcure our knowledges are, how much we often deceive our ſelves in the things we think we know beſt; how many faults and errors we run into by haſt, and precipitation in judging, and what diſorders are often cauſed by Raſh Judgments and Advices?

LVI.

It was the *Motto* of a Heathen, that the older ſtill he grew, the more he learn'd, γηράσκω ἀεὶ πολλὰ διδασκόμενος. But a Chriſtian, in ſome ſort may take one quite contrary, and ſay, that as he grows older in the practice of Vertue, he unlearns ſtill many things; that is, he daily more and more diſcovers that many things which the World boldly propos'd as Truths, and he once with it maintain'd for ſuch, are not only true, but on the contrary very falſe: And this gives him an extream averſion to that preſumptuous deciſive deportment, and thoſe numerous raſh Maximes, which are propoſed ordinarily without miſtruſt or ſcruple by ſuch as are ill enlightned.

LVII. This

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Theſe are the genuine motions of Chriſtian Grace, they that feel them not, ought to excite them in themſelves, by conſidering thoſe truths whence they ſpring, and endeavour to extinguiſh and quell dayly more and more that inconſiderate preſumption which makes them either raſhly condemne others, or at a venture propoſe maximes of Chriſtian morality, they have never examin'd, and which they often ought to believe themſelves incapable of examining, becauſe they want ſufficient knowledge of the principles they depend on. Let them to day get free of one of their raſh judgments, to morrow of another; and by this continu'd progreſs they will at laſt come to a diſpoſition of reſervedneſs and humility; which will make them with aſtoniſhment look back on that humour wherein they ſpoke at randome of all things; whereof they were inſenſible, whilſt they were in it.

FINIS.

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THE
PREFACE.

*SINCE 'tis always ridiculous to ſpeak without need, even according to the advice of one of the greateſt * talkers that ever was, in theſe very terms: It ſeems a piece of Juſtice, which thoſe who publiſh Books, in ſome ſort, owe to themſelves, to let the World know, they lye under an obligation to do it; leſt they be lookt on as People, who buſie themſelves in telling their Sentiments on ſeveral matters of moment when there's none that deſires them.*

* Cicero.

It is not hard to free my ſelf from this reproach, as to the preſent publiſhing this piece Of the Education of a Prince; *for I can with truth aver, that I had no thoughts of making publick any of the Treatiſes whereof 'tis compos'd; when I had notice from a friend, that ſome, having found means to Copy one of the Chiefeſt of them, had reſolved to get it printed in ſome forraine Country.*

'Tis true, that this advice, which made me look in that impreſſion as inevitabbe, made me alſo more yielding to the Counſel he gave me of procuring it to be printed my ſelf: And I thought it was better to correct certain faults I had always obſerved, though never taken the pains to amend, in it as well

as ſome others, which this thought diſcover'd to me, than to ſuffer it thus unamended to be put into the hands of all the world.

But as this accident furniſht me with reaſons to fear, the like might happen to ſome other writings of the ſame kind, whereof I knew Copies had been taken, and wherein there was more to be corrected: to free my ſelf from this dread, I thought it would not be amiſs to print them all at once; for though there be a conſiderable difference betwixt being and not being an Author in Print, and the condition of thoſe that are not, is infinitely the better; yet there's but a very ſmall one betwixt being the Author of a Volume a little bigger or leſs.

I do not think it neceſſary to particularize the reaſons, which have induc'd me to write theſe Treatiſes: for ſince they were not made for the preſs, they ought onely to paſs for bare and mere thoughts, wherewith it is lawful for every one to entertain either himſelf or his friends, provided they be warrantable and true ones. It may ſuffice to ſay in general, that they were made at ſeveral times and on ſeveral occaſions; and in ſuch circumſtances, as wherein I had greateſt reaſon to be moſt ſenſibly toucht with the thoughts I have endeavoured to expreſs.

But perhaps ſome will think it ſtrange, that they are united and put forth together under the ſame title Of the Education of a Prince, *to which they all do not ſeem to have any natural relation. And the truth is, I cannot deny, but that all the Treatiſes of the third part were made without any expreſs regard to the Inſtruction of a Prince; and upon proſpects quite different from that. For all this, I do not think, that with reaſon I can be blamed, for having*

gather'd

gather'd them together under the ſame title; ſince they are in ſome ſort related one to another, and that there needs no great reaſons for theſe arbitrary unions.

It was neceſſary to keep the title Of the Education of a Prince, *becauſe it was that, which the Treatiſe bears, a ſurreptitious impreſſion whereof was fear'd: and the World was to be advertis'd not to make uſe of an ill Copy. There was alſo ſome benefit in joyning theſe Tracts together, and not making them ſo many books a-part. The leaſt relation therefore was ſufficient to make one body of them; and this relation is here eaſily found, ſince each Piece explicates at large ſome point or other that is but ſlightly toucht in the two firſt Parts.*

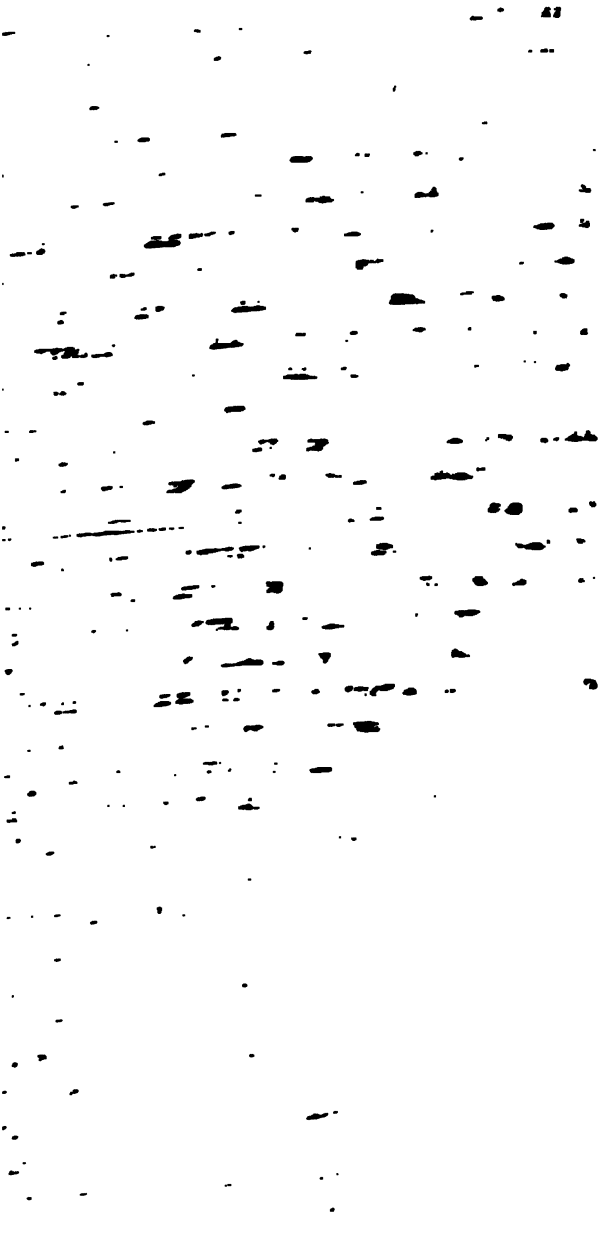
It is alſo moſt certain, that they concern Perſons of quality more than the vulgar, for the reaſons there ſet down: and this ſuppoſed, 'tis no more a fault, but on the contrary advantageous, that theſe Tracts, being particularly qualifi'd and directed for the great, ſhould nevertheleſs prove uſeful for all. 'Tis inconvenient enough, that books expos'd to be read by all, ſhould onely be fit for ſome certain perſons, who often are thoſe who read them the leaſt: Now this is a charge whereof this piece is not guilty, ſince the particular advantage it may bring to perſons of high condition, does not at all hinder that general one which may accrue to all the World.

This is not onely true of certain pieces here, out of which 'tis evident all may draw their ſhare of profit; as out of thoſe, Of Chriſtian civility, of the danger of the diſcourſes of Men, of the natural proofs of God, and of the immortality of the ſoul, of reflections on *Seneca*, of the neceſſity of not living at hazard, and guiding our ſelves

by the rules of fancy: *But even of those which seem most appropriated to the condition of the Great, or the Instruction of a young Prince. Every one cannot be great, but every one may desire to be so. Every one can envy those that are Great, or at least by a Philosophical pride raise himself above them. It is therefore of importance, that all should know the condition and hazards, that attend the life of Great ones; to the end this knowledge may stifle those ambitious desires, that malignant jealousy, that presumptuous vanity which a prospect of the state of Grandeur might inspire them with; and that it may incline them to remain quiet in their own state, and to give God thanks for having order'd their birth in a degree, though low, yet less expos'd to dangers.*

It is more-over true, that there are very few who in some sort do not share in Greatness, by comparing themselves to those who are below them. Every Gentleman is Great in his own Village, and every Master in comparison of his servant; and often these little Empires are manag'd with greater fierceness and authority than those of real Princes. Thus there's reason to admonish all whatsoever, not to abuse the authority God has put into their hands; to be mindful of that natural equality which is betwixt them and their Inferiors; and to look on the state, wherein they find themselves plac'd, as a Ministery, obliging 'em to procure all the good they possibly can to those who are subjected to them.

If there be few to whom the Education of Princes is committed, yet are there many who are charg'd with the bringing up of their own Children, or of those of others; who are always to be look't on as young Princes in the Kingdom of JESUS CHRIST; and



Men would loſe that falſe Idea they have of the felicity of the Great, ſince they would loſe it with advantage both to themſelves and the Great ones; ſince they would be thereby more induc'd to give them the real true reſpects which are due to 'em according to the orders eſtabliſht amongſt Men; and ſince they would be farther either from contemning and ſlighting them through a Philoſophical vanity, or raiſing themſelves above them by a prepoſterous ambition. They would hence become both more ſubmiſſive and thankful towards them; and though they would admire their condition leſs, yet would they with more charity love their perſons. But the truth is, never any thing was leſs to be fear'd, or rather leſs to be hop'd than this. 'Tis an illuſion, to pretend, that diſcourſes like this thwarting the natural inclinations and common impreſſions of mankind, ſhould work any conſiderable effect. As long as concupiſcence ſhall reign in man, Men will admire and affect Greatneſs. 'Tis much if ſome ſmall number of perſons can by the light of truth correct and moderate this general propenſion. The torrent of Concupiſcence will always hurrie down the reſt, let our endeavours be never ſo great to ſtop it and them.

OF

OF THE Education OF A PRINCE.

PART I.

Containing the General aims to be had for the well educating a Prince.

§. 1. A Young Prince is a Child of the Almighty, ſet apart by his Divine Providence, for Employments of the greateſt importance, but withal of the greateſt danger; and who may prove a great Inſtrument either of God's Mercy, or Wrath on Men.

§. 2. The end propoſed in his Education ought to be, the rendring him able to comply with all the Duties to which his Condition obliges him, and to prepare him againſt all the dangers he is thereby expos'd to.

§. 3.

§. 3. A Prince is not his own: He is the States. God gives him to the People in making him Prince. To them he is accountable for all his time. And, as ſoon as he arrives at years of Diſcretion, he becomes guilty of a double fault, if he apply not himſelf, with all the care he can, to ſuch Studies and Exerciſes, as may diſpoſe him to perform all the devoirs of a Prince. For in miſpending his time, he does not only wrong Himſelf, but the State to whom he owes it.

§. 4. They who are charg'd with the care of his Breeding, are yet more guilty than He, if they do not procure him the beſt, and moſt worthy a Prince, that poſſibly they can. For, beſides the injuſtice they commit againſt this Prince and the State, they moreover become guilty of all the faults he might have been preſerved from by a good Education.

§. 5. This Chriſtian Education, directly aiming at the Eternal Happineſs of the Prince, and the good of his People, and apt to have effects of infinite conſequence, ought to be lookt on as a thing of the greateſt importance in the World. All conſiderations of Intereſt and charge, all humane reſpects ought every where to give place to it. Nothing muſt be omitted, that may conduce thereunto; and whatever may prove diſadvantageous ought to be thrown aſide: in ſhort, 'tis this muſt be lookt on as the end; all elſe can be conſidered only as means to it.

§. 6. It is certain that one of the principal cares of thoſe who are entruſted with this Education, ought to be, to make a good choice of ſome one or more, to whom they may commit the bringing up this young Prince. But it is impoſſible not to go raſhly to work, if the qualities, neceſſary for ſuch an imployment, be not known.

§. 7 The ill choice ſometimes made on theſe occaſions, proceeds from the low Idea we have of what is neceſſary for one, who undertakes the Breeding of a young Prince. The moſt part think it ſufficient, if ſuch an one be not vitious; and that he has ſome knowledge

ledge of polite Literature : others particularly are desirous that he be skill'd and conversant in History. There are some who require able Mathematicians; others consider principally that which is call'd *Knowing the World.* In fine, they ordinarily have only particular and low regards, and such as in no wise answer the greatness of the end, they ought to propose to themselves. *Belles Lettres.*

§. 8. It is easie to discern, That all these aims are mean, and that they bear no proportion to the end one ought to have in instructing a young Prince; since one may be endow'd with all these qualities, and yet be no able man; and a Prince may be very well instructed in Languages, in History, and Mathematicks, and yet very ill brought up; because his judgment may be spoil'd, and he not at all fram'd for any of those things which are of greatest necessity to make him live like a Christian Prince.

§. 9. For Example: History is lookt on as of great concern for Princes, and that not without reason, since it may stand them in great stead, provided it be taught them as it ought. But, if necessary advice be not given, it may do them more harm than good. For History of its self is but a confus'd heap of things done; Men therein mention'd are for the most part vicious, unadvised, and led on by their passions; their actions are often related by Writers of small judgment; who praise and blame by humour, and who by their discourses imprint a thousand ill Models and false Maximes in the minds of those, who read them without a discerning eye.

§. 10. A Tutor, whose judgment were not accurate, might make this kind of Study much more dangerous. Such an one would indifferently fill the mind of our young Prince with the fooleries of Books, and his own too; he would spoil the best things with the ill dress he put them in: so that it may often happen that whilst he loads his Pupil with confus'd knowledge, he shall only stifle what Nature may have bestowed on him of right Sense or Reason.

§. 11. The greateſt part of things are good or bad, according as they are repreſented. The Story of a wicked Man's Life may yield as much profit, as that of a Saint, if duely told; if its miſery be laid open, and a horrour of it inſtill'd: And the Life of a Saint may be as dangerous as that of a wicked Man, when ſo deſcrib'd, as inclines us either to abuſe or contemn it.

§. 12. Sciences have their beneficialneſs and uſefulneſs, eſpecially to Princes; and they may all be taught them either in a low and mean, or in a high and elevated way. There are few who know this difference; yet is it of that importance, that 'tis better to be totally ignorant of them, than to know them meanly, and to buſie ones ſelf and wade deep into what they have of frivolous and uſeleſs. The praiſe *Tacitus* gives *Agricola* is extraordinary, *Retinuitque, quod eſt difficillimum, ex Sapientiâ modum.* The moſt part of thoſe who are the ableſt in them judge the worſt; becauſe they make them the object of their paſſion, and place their Glory in the nice accurateneſs, not in the uſe and profit of their knowledges. There are ſome able Mathematicians, who imagine 'tis the rareſt thing in the World to know, Whether there be a Bridge and an Arch hanging round about the Planet *Saturn*. A Prince ought to be acquainted with ſuch opinions, becauſe the knowledge of them coſts little: But he has wrong done him, if at the ſame time he is not taught, that theſe knowledges are but a vain curioſity. For it is better to be ignorant of ſuch things, than not to know that they are frivolous, and of no uſe.

§. 13. Hence we learn, That the quality moſt eſſential to a Tutor fit to educate a Prince, is a Quality without a Name, and which is not fixt to any certain Profeſſion. It is not ſimply to be skill'd in Hiſtory, in Mathematicks, Languages, Politicks, Philoſophy, in the Ceremonies and Intereſts of Princes; all this may be ſupply'd. 'Tis not neceſſary that he, who has the care of inſtructing a Prince, ſhould teach him all; 'tis ſufficient he teach him the uſe of all. There is a neceſſity he ſhould ſometimes eaſe himſelf, and that whilſt he

he prepares and ſtudies to teach his Pupil ſome certain things, he ſhould only ſtand by, and be a witneſs of what is taught him by others. But this Quality, ſo eſſential to his Employment, is not to be ſupply'd from abroad, is not to be borrow'd from others, nor procur'd by ſtudy. It has its beginning from Nature, and is ripen'd by long exerciſe and continual reflection. Hence they, who have not this Quality, and are already ſtruck in Age, are uncapable of ever attaining to it.

§. 14. We cannot make it be comprehended better, than by ſaying, That 'tis this Quality, which makes a Man always to blame what is blameable, to praiſe what deſerves praiſe, and to ſlight what is mean. It makes a Man know what is great; it makes him judge wiſely and equitably of all things whatſoever, and propoſe his judgment in a grateful way, and with a certain proportion to thoſe he ſpeaks to; in fine, it in all things guides the mind of him that is inſtructed to truth.

§. 15. We ought not to imagine, that this is always done by expreſs reflexions, nor that at every turn it makes a ſtop to inſtill Rules of good and evil, true and falſe; no, on the contrary it does this almoſt always in an inſenſible manner. 'Tis an ingenious turn it gives to things, which expoſes to *Tour.* view thoſe that are great, and deſerve to be conſider'd, and hides what ought not to be ſeen; making Vice ridiculous, Vertue amiable; and inſenſibly framing the mind to taſte and reliſh good things, and to have a diſlike and averſion from bad. So that it often happens, that the ſame Story, the ſame Maxime, which betters the mind, when propos'd by an able judicious Perſon, on the contrary ſerves for nothing but to deprave it, when deliver'd by one not ſo qualifi'd.

§. 16. Ordinary Tutors think themſelves only oblig'd to inſtruct Princes at certain hours, to wit, when they teach them that they call their Leſſon. But the Man, we ſpeak of, has no ſet hour of teaching, or rather he teaches him at every hour. For, he often inſtructs him as much in his Play, in his Viſits, in Converſation

verſation, and Table talk with thoſe preſent, as when he makes him read Books; becauſe having for principal aim to frame his judgment right, for This he finds the various objects, that offer themſelves, often more available than premeditaed Diſcourſes; ſince nothing ſinks leſs into the mind, than what enters there under the unpleaſant ſhape of a Leſſon or Inſtruction.

§. 17. As this way of inſtructing is inſenſible, ſo alſo in a manner is the profit thereby gain'd; that is, 'tis not perceiv'd by certain groſs and exterior ſigns: and this it is, that deceives ſhallow Conſiderers, who imagine a Child taught in this manner is not forwarder than another; becauſe perhaps he cannot tranſlate better into his own Language a piece of *Latin*, or recite more readily a Leſſon out of *Virgil*. And thus judging of a Child's advance by ſuch like fooleries, they ſhall often value a Tutor truly able, leſs than another, whoſe knowledge ſhall be mean, and his Soul without light.

§. 18. Not that common things ought to be neglected in the inſtruction of a Prince. They ought to learn Languages, Hiſtory, Chronology, Geopraphy, Mathematicks, and even Civil Law to a certain degree. Their ſtudies ought to be regulated like thoſe of other Perſons; one ought to endeavour to make them laborious, and teach them to go from one employment to another, without leaving any void and unprofitable time between: all occaſions ought to be husbanded with addreſs to teach them ſeveral things: if poſſible, they ought to be ignorant of nothing that is remarkable in the World. All this in its ſelf is good, uſeful, and neceſſary provided we fix not here as the laſt end of Inſtruction, but make uſe thereof to frame their manners and judgment.

§. 19. To faſhion and frame the Judgment, is to make the Soul reliſh truths, and teach it how to diſcern and know them; 'tis to make it quick-ſighted in finding out falſe ratiocinations; 'tis to learn it not to be dazled by the vain flaſhes of words void of ſenſe; not to content it ſelf with Terms or obſcure Principles; and never to be ſatisfied till it have dived even to the bottom of

of things: 'tis to make it ſubtile in finding where the difficulty lies in intricate Queſtions, and diſcern in thoſe, who fly and wander from the point: 'tis to fill the Soul with Principles uſeful for the finding out of truth in all things, particularly in thoſe, one has moſt need of.

§. 20. It is requiſite, that an underſtanding Tutor indeavour to render his young Prince equally curious and skilled in knowing things, and the grateful gaining ways of propoſing them. As there are certain things that are falſe, ſo likewiſe are there ways and manners that are falſe too; that is to ſay, There are wayes of propoſing, which produce quite different effects from thoſe, we deſire to raiſe in the minds of others. He who applyes himſelf but to one of theſe, is uſually defective in the other: he that's knowing in things, often miſtakes groſly in circumſtances; and one that's nice in theſe, has often ſmall skill in the other. Men that live retir'd, are often faulty in the firſt; and thoſe of the World do fail as often in the other. A Prince ought to ſhun both theſe defects: becauſe it behoves him equally to know truth, and to make others reliſh it. And though he ought to be intelligent and equitable enough, both to know and honour Truth, even when it is propos'd with falſe and groſs circumſtances; yet ought he with extreme care to avoid delivering it in ſuch diſadvantageous ways, ſince thereby the greateſt part of thoſe he converſes with, may loſe the fruit thereof.

§. 21. In fine, a Prince muſt be made to take notice, that falſity is to be met with every where: that there is a falſe Valour, a falſe Honeſty, a falſe Liberality, a falſe Gallantry, a falſe Eloquence, falſe Raillery, falſe Agreeableneſs. He muſt look very near not to take the one for the other; and it is very difficult not to be miſtaken, when one has no rule to judge by, and only follows the impreſſion received from others.

§. 22. Morality is the Science of Men, and particularly of Princes, ſince they are not onely Men, but ought to rule and command Men; and they cannot perform this, without they know both themſelves and others

others in their defects and paſſions, and without they be throughly inſtructed in all their devoirs. 'Tis then in this Science that a Prince's mind ought to be principally inſtructed and moulded: For as its uſe will be continual, ſo alſo ought the ſtudy thereof. It cannot be begun too ſoon, becauſe one cannot begin too ſoon to know himſelf: and this ſtudy is ſo much the more convenient, as all things may be aſſiſtant to it: For Men and their Faults are to be found every where.

§. 23. Endeavours ought to be uſed, not only to teach him the true Principles of this Science, but alſo to let him know its neceſſity, and to inſtil into him a love and eſteem thereof, by making him ſenſible of the horrible unhappineſs of the moſt part of Great ones, who paſs away their Lives in a dreadful ignorance of what concerns them moſt; who know not what they do, nor whither they go; who fancy to themſelves that they have nothing elſe to do here, but to hunt and recreate themſelves; or to frame ambitious deſigns of raiſing their Families; and who, after the ſhort ſpace of a wretched Life, full of continual illuſions and fed with dreams and Chimera's, at the hour of death, ſee all theſe vain Phantaſms diſappear, whilſt they themſelves fall headlong into the utmoſt extremity of eternal miſery.

See Diſcourſe of the neceſſity of not living by hazard.

§. 24. He ought to be inſtructed both in the general duties of Man, and the particular ones of Princes; and to know how to tie and link theſe together; and above all, endeavour muſt be uſed, that he inſenſibly forget not (as moſt Great ones do) what is common to him with other Men, whilſt he only buſies his imagination, about what diſtinguiſhes him from them. For this purpoſe, it is neceſſary to make him well comprehend the true nature of all theſe things; what greatneſs is, whence it ſprings, and where it ends; what it hath of ſolid and real, and what of idle and vain; what it is, that Inferiors owe to Great ones, and what theſe ought to repay them: laſtly,

See the Treatiſe of Grandeur and the Three Diſcourſes of Monſieur Paſcal.

laſtly, what [illegible]
eſteem of [illegible]

§. 25. [illegible]
for the Em[illegible]
Prince ou[illegible]
purchaſe [illegible]
minds, and [illegible]
He muſt [illegible]
the ſecret Spring [illegible]
the end he may [illegible]
But, at the ſame [illegible]
with the va[illegible]
he propoſes [illegible]
on ſome world [illegible]
of being belov'd. [illegible]
ſtand, That all the [illegible]
ſcore of higher and [illegible]
they may be made [illegible]
concerns in Heaven [illegible]
Earth.

For Example, Great [illegible] are obliged to be in a [illegible] cile of Civility [illegible] they ought, comply with [illegible] duty, it ſtands them in great ſtead to [illegible] love of others. Yet for the moſt part this [illegible] amongſt them for a moſt vain and trifling [illegible]. As they practiſe it with great [illegible], [illegible] com[illegible]plaiſant to ſome, and [illegible] fierce and [illegible], it often happens, that they do not [illegible] they [illegible] of making themſelves [illegible]; they ſucceed, it would [illegible] vantages. But [illegible] other motives [illegible] continual [illegible] produce [illegible] ord[illegible] thoſe [illegible]

§. 26. In fine, one ought to make a young Prince obſerve, That in all particular actions, the Laws of God are ſo equitable and holy, that there is no readier way to gain the admiration of Men, than by practiſing Chriſtian vertue in the moſt Heroick and elevated way; and that theſe qualities and actions, which diſpleaſe God the moſt, as Inſolence, Pride, Injuſtice, Anger, are thoſe which draw on them in greater meaſure the contempt and hatred of others. There is nothing more amiable than a Man, that loves not himſelf, and does all things in relation to God, and the ſervice of others, wherein conſiſts the Piety of a Chriſtian: and there's nothing ſo hateful, as one, who loves none but himſelf, who refers all things ſolely to himſelf, wherein conſiſts the deordination of Man.

§. 27. But though this ſtudy ought to be the chiefeſt and frequenteſt of all thoſe, to which one applies a Prince; yet ought it to be done in a way, bearing ſuch a proportion to his age, and the quality of his mind, that he be not over-charg'd therewith, nay, that he even feels it not. Endeavour muſt be us'd that he learn all Morality, without knowing almoſt there is ſuch a Science, or that there is a deſign to teach him any ſuch thing; ſo that when he ſhall apply himſelf to it in the courſe of his Studies, he ſhall be aſtoniſhed, that he knows before hand much more than is there taught.

§. 28. There is nothing more difficult, than to find this proportion to the Underſtanding of Children; and it is with reaſon that a Man of the World ſaid, That *it is the part of a ſtrong and elevated Soul, to be able to proportion: and frame it ſelf to the ways and humours of Children.* 'Tis an eaſie matter to make a diſcourſe of Morality for an hour together; but to reduce all things to it, ſo that the Child neither perceives nor takes diſtaſte thereat, is what requires an admirable addreſs, and ſuch as is to be found in very few.

§. 29. In Vice there are two things conſiderable; the deordination, which makes them diſpleaſe Almighty God, and the folly and ridiculouſneſs, which makes them contemptible in the eyes of Men. Children for the

the moſt part are little ſenſible of the firſt, but the ſecond may be inculcated to them by a thouſand occaſions, and ways, which the occaſion ſuggeſts. That will make them hate Vice as ridiculous, and prepare them to hate it as contrary to the Laws of God; and perhaps while prevents its making full impreſſion on their minds.

§. 30. It ought to be conſidered, That Youth is almoſt the ſole time, when Truth, with any kind of freedom preſents it ſelf to Princes; the reſt of their Life, it flyes from, and ſhuns them. All thoſe, who are about them, ſcarce conſpire but to deceive them, becauſe it is their intereſt to pleaſe them; and they know 'tis not the way to it, to tell them the truth. So that for the moſt part their Life is a dream, where they ſee falſe ſights and deceitful ſhows. Wherefore one who has the inſtruction of a Prince committed to his charge, ought often to reflect, That the Child, he has care of, every day comes nearer a night, where truth will abandon him; and ſo he ought to make haſte to tell him and imprint in his mind, whatſoever may be moſt neceſſary to guide him in thoſe dark miſts, which by a kind of neceſſity his Condition will caſt about him.

§. 31. One ought not to think it enough to enlighten his Underſtanding by many Principles of truth, which may help him to guide and regulate himſelf in his actions: but he ought to be poſſeſt in general with a love of truth in all things, and an averſion from being deceived; and be made throughly to comprehend, that it is impoſſible he ſhould not be ſo, all his Life, if he does not let all thoſe, who approach him, know, he loves nothing ſo much as truth, and hates nothing more than lies and cheating.

§. 32. There are ſome who deceive others, out of intereſt, without being deceived themſelves; but there are alſo a number of others who only communicate their own errors, that is, Thoſe falſe Ideas and opinions their minds are full of. And as the Life of Great ones paſſes in almoſt continual

See the Treatiſe where it is ſhewed how Flattery ſpoils the Judgments of Men.

commerce with Men, they are alſo more expoſed than others to this danger: ſo that if they have not a care on't, they unite in themſelves all the falſities which are to be found diſperſt amongſt other Men. He therefore, who is to be inſtructed, ought to be made to know, how much it concerns him, not only to defend himſelf againſt the artificial, malignant, and intereſted cheats of thoſe, who would ſurprize and impoſe upon him; but alſo againſt that other Honeſt, and one may ſay, Fair-dealing deceit, which communicates it ſelf, by the Diſcourſes of almoſt all thoſe, with whom he will be oblig'd to live; who, being themſelves full of falſities, they are not aware of, propagate them, without knowing it, in their diſcourſes to others.

If this latter kind of Deceivers be leſs hateful, yet are they more dangerous than the other. For it is not enough for theſe to conceal from our knowledge ſome particular matters of fact, wherein the others employ their skill moſt: but they even keep from us the knowledge of thoſe Principles, whereby we ſhould judge; and whilſt they inſtil into us a thouſand falſe Maxims, they corrupt the very Heart and Underſtanding. He ought therefore to be inſtructed to ſtand equally on his guard againſt the one and the other, and to eſteem it the greateſt of miſeries to be depriv'd of the light of Truth, by which his Life is to be guided, and without which, it is impoſſible not to go aſtray, and fall into thoſe precipices, which are the end of this deadly wandring.

§. 33. The ordinary cauſes of the miſeries of Great ones are to be particulariz'd and taken notice of, and endeavours uſed to fortifie him on that ſide: and above all he ought to be inſpir'd with a great horror of Civil Wars, and all kind of diſſenſions, which to Princes are the cauſes of evils almoſt irreparable, and gulphs without bottom.

§. 34.

§. 34. It is neceſſary to know the faults and defects of him, we inſtruct; that is, we muſt well obſerve, whither the bent of his concupiſcence ſways him, to the end all means and arts may be uſed to leſſen it, by taking away whatſoever may either exaſperate or fortifie it; yet ſo, as to diſtinguiſh always between thoſe tranſient faults which age deſtroys, and ſuch as with years grow and get ſtrength.

§. 35. 'Tis not enough to aim onely at preſerving Princes from falling, but to ſowing too in their minds certain ſeeds, which may aid them to riſe again, if they be ſo unfortunate as to fall. And theſe ſeeds are the ſolid truths of religion, principally as to the manner of re-eſtabliſhing our ſelves in our loſt innocence. For, though theſe truths are ſometimes obſcur'd by the intoxication of the World, when young Princes begin to taſte and reliſh it; yet they many times break forth again afterwards, when it pleaſes God to look on them with an eye of mercy.

§. 36. It is not onely neceſſary to frame and faſhion, as much as one can, their mind to Vertue; but it is requiſite alſo to give their Bodies a ply and bent thereunto: that is, endeavours muſt be uſed that their Bodies prove not an hindrance to their leading a regular Life; and that they draw them not by their ſway to debauchery and diſorder.

For we muſt know, that, Man being compoſed of Mind and Body, the evil ply and bent that is given to the latter, during one's Youth, proves often in the ſequel of one's Life a very great hinderance to Vertue. There are ſome, who accuſtom themſelves to be ſo flitti , ſo impatient, ſo haſty, that they become uncapable of any regular imployments. Others prove ſo nice and tender, that they cannot endure the leaſt trouble or pain. There are ſome who give themſelves up to endleſs diſquiets, wherewith they are tormented all their Life-time.

One may ſay, That theſe are faults of the Mind, but they have their permanent cauſe in the Body: and that's the reaſon they continue in them, even when the Mind appears abſolutely free from them. For behold how, for example ſake, many become ſubject to their irkſome diſquiets.

§. 37. The content of Mind conſiſts in acting and employing it ſelf about ſome pleaſing object: and the intermiſſion or ceſſation of action, or a more languid remiſſe action, are the ordinary cauſes of its diſguſt and diſquiet. Hence we grow weary of our ſelves in ſolitude, becauſe there for the moſt part our thoughts are weak, and the objects we ſee make no lively impreſſions on us: for as ſoon as we come to a certain degree of agitation, we ceaſe to be weary.

From hence it happens, that thoſe, whoſe Souls have been accuſtom'd to be ſtirr'd and ſhaken by lively and violent motions, become eaſily weary of themſelves, when the objects preſent do ſtir and agitate them but a little: and for this reaſon thoſe who are accuſtom'd to violent divertiſements, great paſſions, and employments whereby their Souls have been kept in great motions, are much more ſubject to it, than others; becauſe their Souls have been uſed not to take pleaſure but in theſe violent concuſſions. On the other ſide, thoſe, whoſe Minds have never been ſtrongly mov'd, are not for the moſt part ſubject to this irkſomneſs; becauſe common objects ſuffice to keep them in an evenneſs of motion, which is ſufficient to free them from it.

Now this irkſomneſs is not only in the Mind, but alſo in the Body: that is to ſay, This diſguſt of the Soul is accompanied with a certain contraction of the heart, which is an effect perfectly corporeal: and theſe two motions become ſo linckt together, that as the mind is never ſtruck with theſe diſguſts, but that this corporeal motion happens in the heart; ſo, as often as theſe material motions happen in the Body, theſe motions and thoughts of ſadneſs and regret offer themſelves to the Mind; in the ſame manner as the Idea of a Man ſtrikes

us;

is, as ſoon as we hear his Name, becauſe theſe two Idea's are joined and linckt together.

Although therefore one ſhould through Principles of Devotion, quite renounce thoſe great divertiſements and agitations of the Soul, which ſpring from ſtrong paſſions, yet may he remain ſubject for a great while to this irkſomneſs; becauſe being now mov'd only by weaker objects, they cauſe in the Body the ſame contraction of heart, which they heretofore uſed to produce there; and this ſame motion of the Body brings the ſame thoughts of ſadneſs, which cauſe this uneaſineſs of Mind.

From hence it appears, That there is nothing more dangerous, than violent divertiſements, and whatſoever elſe ſtrongly ſtirs and agitates the Soul. For except one continue conſtantly in this agitation, (a thing very often impoſſible, and which would be the greateſt of misfortunes) he is reduced to that paſs, as to be in ſome ſort miſerable all his Life; although this miſery it ſelf would prove a greater happineſs to thoſe, who can patiently away with it, than that other apparent happineſs of their great divertiſements.

§. 38. The ſame caſe as to all thoſe other paſſions of Anger, Impatience, Fear. Each of theſe makes its impreſſion on the Body, and this impreſſion is afterwards excited, whether one will or no, when theſe objects preſent themſelves, and it to ſome degree communicates it ſelf to the mind. Thus one of the greateſt goods, one can procure to a Prince under one's Tuition, is, during his Youth to repreſs the exterior effects of his paſſions, if he cannot abſolutely be cur'd of them: leſt his Body accuſtom it ſelf thereto, and having once taken its bent, the redreſs become infinitely more painful and difficult.

§. 39. The love of Reading and Books, is a general preſervative againſt a multitude of diſorders, to which Great ones are ſubject, when they know not how to employ themſelves: Wherefore it cannot be too much

inculcated to young Princes. They ought to be accuſtom'd to read much themſelves, and hear much read by others, and to have their Souls open'd and inlarg'd, that they may take delight therein. They ought even to be brought to it by the quality of the Books; as thoſe of Hiſtory, Voyages, Geography; which will be of no ſmall uſe to them, if they do but habituate themſelves to paſs their time in reading of them, without diſguſt and chagrin.

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Education

OF A

PRINCE.

PART II.

Containing many particular Advices about Studies.

§. 1. INSTRUCTION aims at advancing the Mind to the highest Pitch it is capable of.

§. 2. It requires neither Memory, Imagination, nor Understanding: but it cultivates all these, in fortifying them by one another. Judgment is help'd by Memory, and Memory is refresh'd by Imagination and Judgement.

§. 3. When either of these is wanting, the defect must be supply'd by the rest. Thus the great Address of a Master is to apply Cures under the Care of [illegible]

as they are naturally moſt inclin'd to. There are ſome Children almoſt only to be excerciſed in what depends on memory; becauſe their memories are ſtrong and their Judgments weak; and there are others, who ought immediately to be ſet on work about things of judgment, becauſe they have more of that, than of memory.

§. 4. Properly ſpeaking, neither Maſters nor outward inſtructions they give, make Learners comprehend things. Theſe only expoſe them to the interior light of the mind, by which alone they are comprehended. So that when one does not meet with this light, inſtructions prove as uſeleſs, as it would be to expoſe and ſhew Pictures in the dark.

§. 5. The greateſt Wits have but limited underſtandings. In them there are alwayes ſome cloudy and darkſom corners: but the underſtandings of Children are almoſt totally over-caſt, they diſcover onely ſome little glimpſes of light. So that the great work conſiſts in managing theſe ſmall rays, in increaſing them, and placing therein whatſoever one would make them comprehend.

§. 6. Hence it is that 'tis ſo difficult to give general Rules for the Inſtruction of any one, becauſe they ought to be proportion'd to that mixture of light and darkneſs, which is various according to the difference of Wits, particularly in Children. We muſt obſerve, where day in them begins to break, and thither we ought to bring, whatever we would make them underſtand: and thus ſeveral ways muſt be try'd to get admittance into their Minds; and in thoſe we muſt perſiſt, where we find the beſt ſucceſs.

§. 7. It may nevertheleſs in general be ſaid, That the light or knowledge of Children depending very much on ſenſe, one ought, as much as poſſible, faſten to ſenſible things the Inſtructions that are given them; and, not onely to make them enter by the Ear, but alſo by the Eye: there being no ſenſe that makes a more lively impreſſion on the Soul, nor that forms therein Idea's more diſtinct and clear.

§. 8.

§. 8. Laying hold on this hint, one may aver, That the ſtudy of Geography is very fit for Children, becauſe it depends much on the Senſes, and they may be made to ſee by their eyes the ſcituation of Towns and Provinces: beſides it is pleaſant enough, (a neceſſary circumſtance not to diſcourage them at the firſt) and needs little of ratiocination, wherein they are moſt deficient at that age.

§. 9. But to make this ſtudy at once both more profitable and pleaſant, it is not enough barely to ſhew them in Maps the Names of Towns and Provinces; but moreover ſeveral Arts and Addreſſes are to be uſed, to fix them in their memories.

Books may be provided with the Cuts of great Towns, which they may peruſe: Children are taken with this kind of divertiſement. Some remarkable Hiſtory may be told of each place, which may rivet it in the memory. One may make them obſerve the Battle fought, the Councils held there, and the Famous Men ſprung thence. Some thing may be told them either of Natural Hiſtory, if any rarity be there to be found, or of their Government, Greatneſs and Traffique. If the Towns be in *France*, it would not be amiſs, if one could, to let them know the Lord to whom they belong, or the Governours they are under.

§. 10. To this ſtudy of Geography, there ought to be joyn'd a certain little Exerciſe, which is but a divertiſement; yet may much contribute towards the imprinting it in their minds; and 'tis this, if one ſpeak before them of ſome Hiſtory, be ſure alwayes to ſhew them the place of it in the Map. If, for example, the *Gazette* be read, all the Towns it ſpeaks of muſt be ſhewn. In fine, endeavours muſt be uſed ſo to make them mark, in their own Maps, all they ſhall hear ſaid; that theſe may ſtand them inſtead of an artificial memory, whereby not to forget Hiſtories, as the Hiſtories do the like good office in making them remember the places where they happen'd.

§. 11.

§. 11. Beſides Geography, there are yet many other uſeful knowledges, which may find admittance, by the ſight, into the minds of young Children.

In the Books of *Lipſius* are repreſented in Pictures the Engins uſed in War by the *Romanes*, with their Cloaths, Arms, Puniſhments, and ſeveral other things of this nature, which may be ſhewn to Children with much advantage. For example, they may there ſee what a *Ram* is, what a *Buckler*, what a *Teſtudo*; how the *Romane* Armies were drawn up, what number their *Cohortes* and *Legions* conſiſted of, the Officers of their Armies, and an infinity of other curious and delightful things, omitting the more intricate. The ſame advantage alſo may be made of a Book call'd *Roma Subterranea*, and ſome others, where may be ſeen in Cuts, what remains of the Antiquities of this Chief City of the World. To theſe one may add the Pictures that are to be found in the Relations of certain Voyages into the *Indies* and *China*; wherein are deſcribed the Sacrifices and *Pagods* of thoſe Wretches: and Children at the ſame time may be made to obſerve to what exceſs of folly Man may paſs, when he follows his own fancy and the dark lights of his own mind.

§. 12. *Aldrovandus*, or rather his Abridgment by *Johnſton*, may alſo be uſeful for their profitable divertiſement; provided he who ſhews them have a care to tell them ſomething of the nature of the Beaſts not by way of Leſſon, but diſcourſe. This Book alſo ought to be made uſe of, to let them ſee the Figures and ſhapes of the Beaſt they find mention'd either in Books or Diſcourſe.

§. 13. An ingenious Man by a Tryal with one of his own Children, hath lately made it appear, that theſe early Years are very capable of learning Anatomy: and without doubt ſome general Principles may be uſefully ſhown them, if it were for nothing elſe, but to make them remember the *Latin* Names of the parts of Humane Bodies; but one muſt have a care of leading them into ſome curioſities that are dangerous in this particular.

§. 14.

§. 14. For the ſame reaſon it would be profitable to let them ſee the Portraictures of the Kings of *France*, of the *Roman* Emperours, of the *Sultans*, of great Captains, and of the famous Heroes of ſeveral Nations. It is good they ſhould take pleaſure in viewing theſe in Books of Pictures, and that they ſhould have recourſe thereunto as often as mention thereof is made. For all this ſerves to fix notions and Idea's in their memory.

§. 13. One ought to endeavour to incline the minds of Children to a commendable curioſity of ſeeing things that are ſtrange and curious, and incourage them to be inquiſitive of the reaſons of whatſoever occurs. This Curioſity is no fault in their age, becauſe it opens and enlarges their minds, and diverts them from many ill turns.

§. 16. Hiſtory may be plac'd amongſt thoſe knowledges, which enter by the eyes, ſince to make one remember what is read, uſe may be made of Books of Cuts and Pictures. But even when none ſuch can be had, yet it bears a great proportion with the capacity of Children: and though it depends onely on memory, yet it is of great uſe to frame and mould the Judgment. All Arts therefore, are to be uſed to make Children reliſh it.

§. 17. Firſt of all therefore they may be furniſh'd with a general notion of the Hiſtory of the whole World, of the ſeveral Monarchies, and the great Changes which have happen'd ſince it's beginning. To do this, the time of its duration may be divided into ſeveral Ages: as from the Creation to the Deluge; from the Deluge to *Abraham*; from *Abraham* to *Moſes*; from *Moſes* to *Solomon*; from *Solomon* to the return from the Captivity of *Babylon*: thence to *JESUS CHRIST*, from him to our age: Thus in a general Chronology tying together the general Hiſtory of the World.

§. 18. But here the Hiſtory of the *Jewiſh* Nation is more particularly to be explicated to them, and uſe thereof muſt be made to ground them firmly betimes in the truths of our Faith, as I ſhall declare hereafter.

It

It would be good alwayes to let go hand in hand Hiſtory, Chronology, and Geography, by ſhewing in Maps the places ſpoken of, and aſſigning whatever is there related to its particular age.

§. 19. Beſides theſe Hiſtories, which ought to make a part of their ſtudy and Employment, it would not be amiſs to tell them ſome Story, out of the courſe of their Exerciſe; and which might ſerve for a divertiſement: This may be call'd the Story, of the Day, and they may be ſet to repeat it again, to learn them how to ſpeak.

Stories of this kind ought to relate ſome great accident; ſome ſtrange rencountre, or remarkable example of Vice, Vertue, Miſery, good Fortune, or what is otherwiſe very Exotick. Here may be told extraordinary Events, Prodigies, Earthquakes, ſwallowing up whole Towns, Shipwracks, Battles, forreign Laws and Cuſtoms: This exerciſe, being well manag'd may teach them what is beſt to be known in all Hiſtory; but one muſt be punctual herein, letting no day ſlip without telling ſome ſtory, and marking the day whereon it was told.

§. 20. Children are to be taught to ſort together in their memories Stories that are alike, for they will be helps whereby to remember one another. For example, it is good they ſhould know all the great Armies mentioned in Hiſtories of War; all the great Maſſacres, Plagues; all remarkable proſperities and miſeries; all who have been exceſſive rich, great Conquerours, great Captains, fortunate; or unfortunate favourites who have lived long, who have been ſignalized by their extravagancies, great Vices or Vertues.

§. 21. It would be of great advantage for the Children of Great Perſons to accuſtom them to hear one read while they are a dreſſing. This in Perſons of Quality takes up much time, uſually ſpent without any profit, not to ſay with much loſs and danger, this being the time when their Servants take the moſt freedom of talk with them. Nevertheleſs by managing of it right, a great deal of Hiſtory and Books of Voyages might be read.

§. 22. The

§. 22. The greateſt difficulty occurring in the inſtruction of Children, is teaching them the *Latin* Tongue: 'tis a long and dry ſtudy; and though depending principally on the memory, it is a ſtudy fit for their age; yet nevertheleſs for the moſt part it diſcourages and diſmays them by being ſo laborious and long. Wherefore it very often happens that the Children of Great Perſons, being more impatient and leſs ſtudious than others, learn the *Latin* Tongue ſo imperfectly in their Youth, as wholly to forget it afterwards; becauſe when they enter into the World, they ſo entirely give themſelves up to enjoy it, that during a long ſpace of time they quite lay aſide all ſorts of Study and Reading. Endeavours therefore muſt be us'd to make them ſenſible how great this fault is, and what reaſon they will have to repent themſelves thereof, when travelling into Foreign Countries, or being viſited in their own by ſtrangers, they ſhall find themſelves utterly unable to entertain them. They are to be made underſtand, that only in their own Countries, Gentlemen are to be found who are ignorant of the *Latin* Tongue; that in *Poland*, *Hungary*, *Germany*, *Swedeland*, and *Denmark*, all Perſons of Quality cannot only underſtand, but readily ſpeak it; and laſtly, that nothing is more ſhameful, than not to underſtand the Language of the Church, nor to be partakers of its Prayers otherwiſe than the moſt illiterate Peaſants and Women; to be confin'd only to ſuch entertainments as thoſe of his own age can afford him, and to be deprived of that of thoſe great Men, who in their compoſures ſpeak that Language; that nothing is perfectly known when read in Tranſlations, and that even one reads but little, when reduced to read Tranſlations only.

§. 23. The difficulty, and withal neceſſity of Learning this Language, hath ſet ſeveral on work to find out ſome means whereby to eaſe Children in the ſtudy they are to employ about it. Theſe endeavours have brought forth a numerous variety of Methods, whilſt every one doth pretend that the Method, he hath found out,

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is to be preferr'd before all others for teaching the grounds of that Tongue. On the contrary, others have believ'd that the beſt Method, was to uſe none, and that it was beſt to enter new beginners at firſt with the Lecture of Books, without troubling them with the thorny difficulties of Grammar. Many have been of opinion that it was ſooneſt lear'nt by uſe, and that there needed only an Obligation of ſpeaking *Latin* conſtantly, to come to its knowledge. *Montagne* relates, that this was the way he was brought to it; and that by this means at the age of ſeven or eight years he ſpake *Latin* in perfection. The *French*, *Hollanders*, *Germans*, and *Italians*, have in high eſteem a certain Book, called, The Gate of Tongues, *Janua Linguarum*; where, in a continued and connected diſcourſe, all *Latin* words are to be found; and they fancy to themſelves, that Children, by the learning this Book at the firſt, may be brought in a ſhort time to know the *Latin* Tongue, without the help of reading ſo many other Books.

§. 24. To paſs judgment in one word on theſe ſeveral ways of teaching Children *Latin*; it is certain, that it would be in it ſelf of an extraordinary advantage to teach by uſe this Language, as vulgar ones are taught: but to put this in practice hath been found obnoxious to ſo many difficulties, that hitherto it has been lookt upon as almoſt impoſſible, at leaſt in regard of the common people, which is the worſt of faults.

For, firſt Maſters are to be found out, who ſpeak *Latin* very well, and this already is a quality very rare; and it often happens, that thoſe who are endowed with it, are not the fitteſt to inſtruct Children, ſince they may want other qualities that are incomparably more neceſſary. Beſides, it is requiſite, that thoſe with whom Children, thus to be taught, ſhall converſe, ſpeak only *Latin* to them: Nay at the firſt glance it ſeems that it is with reaſon to be fear'd, leſt introducing this Rule amongſt Children to be bred up together, and obliging them to ſpeak *Latin* amongſt themſelves before they know almoſt any thing in the Language, inſtead of teaching them to ſpeak *Latin*, one do make them

them to forget both to ſpeak and think; and alſo left this ſlavery do not make them ſtupid and doltiſh, by the trouble it will put them unto, to expreſs their minds and thoughts.

But, as in matters of this nature experience is to be infinitely preferr'd before conjectures and reaſonings, the trial which ſome Perſons of worth have lately made in the ſight of all *Paris* ought to perſwade all unbyas'd Men, that this way of inſtructing youth may be of great profit; and that the inconveniences that ſome fancy there, are either none at all, or not without their remedies. But as theſe Perſons did much contribute by their skill and care to the ſucceſs this Method had, and that they cannot take the charge of any conſiderable number of Children; all the difficulties we have obſerv'd have their force yet, in reſpect of others.

§. 25. And ſo one muſt be content from amongſt the other Methods to chuſe ſuch as may prove the moſt beneficial; and common ſenſe preſently ſuggeſts that thoſe ought to be made uſe of where the Rules of Grammar are writ in *Latin*, ſince it is ridiculous to teach the rudiments of a Language in that very Tongue the Learner is ignorant of, and which ought to be taught.

§. 26. Thoſe who would have introduc'd the uſe of certain Tables ſeem to have been deceiv'd by the few words and little Paper that's there imploy'd, and have fancied to themſelves that it would be as eaſie to the mind, to comprehend and remember whatſoever was there writ down, as it was for the Eyes to ſee and run them over. But it is otherwiſe when theſe Tables are to be learnt in particular, the ſelf-ſame difficulties occur as when the ſame things were to be learnt in Books; nay, greater than thoſe; for in them the Rubrick, or colour, that joins the words together, is not a natural tye helping the Memory, and which ſticks and remains in the mind. If one or two things were only to be remember'd, perchance this Method might be uſeful; but there being a great many, the underſtanding is dazled and confounded. 'Tis therefore abſolutely neceſſary

to fix, and ſtay the Memory by ſome Rules more diſtinct and preciſe.

§. 27. The opinion of thoſe, who would have no Grammar at all, is but the fancy of ſome ſlothful people, who would rid themſelves of the trouble of teaching it; and this humour is ſo far from bringing any eaſe to Children, that it incomparably burdens them more, and takes from them a light that would give them great facility to underſtand Books: Beſides, it lays on them an Obligation of learning over and over a hundred times, what otherwiſe it would have been ſufficient to have learnt once. Thus all things conſidered, it will be found, that the beſt Method, almoſt, will be, to make all learn exactly the little Rules in *French* Verſe, that they may afterwards, as ſoon as poſſible, be advanc'd to read the Books.

§. 28. It cannot be denied, but that *Janua Linguarum* may prove of ſome uſe, yet it is troubleſome to burden Childrens Memories with a Book, where nothing is to be learnt but words, ſince one of the beſt Rules, which can be follow'd in the inſtruction of Children, is to join ſeveral advantages together, and to endeavour, that the Books, which they ſhall be made to read for to learn thence Languages, may alſo ſerve to mould their Soul and frame their Judgment and Morals; and for this end that Book can contribute nothing. Beſides, it is rare to find ſo obſtinate a diligence as is requiſite to learn it all: I believe therefore, that this Book may be of more profit for Maſters that teach, than Children that learn; and it may be very beneficial to thoſe to teach theſe others in diſcourſe, as occaſion ſhall ſerve, the particular Names of each Art and Profeſſion, which he may have at hand by reading this Book, without being obliged to learn them in particular by a troubleſome and tedious ſtudy.

§. 29. 'Tis a general and moſt neceſſary advice for Maſters, that they be perfectly ready in what they ought to teach Children, and that they think it not enough, that they have barely in their Memories what they are to inculcate: for, one may lay hold on a thouſand favour-

favourable occaſions to ſhew Children what one knows perfectly well, nay, occaſions may be ſtarted when one pleaſes, and infinitely better fitted to the Learners capacity, when freely without any effort the Teacher finds at hand what he is to ſay.

§. 30. According to what has been ſaid, Children may be taught, even in their infancy, a number of *Latin* words according to the order of that Book, by naming them in *Latin* whatſoever they either ſee or know. To this may be added the Etymologies of ſeveral words; theſe may help to make them be remember'd; beſides they often contain ſome conſiderable pieces of antiquity, and by little and little, beating very frequently on their Ears, they get ſettled in their Memories without any force or ſtriving of the underſtanding.

§. 31. The great ſecret of teaching Children to underſtand *Latin*, is to make them begin as ſoon as poſſible one can, to read Books, and to exerciſe them very much in tranſlating them into their Mother Tongue. But to the end this kind of ſtudy may be ſerviceable to mould their underſtanding, judgment and manners, it will not be amiſs to obſerve theſe following Rules.

§. 32. Nothing at all ought to be learnt by heart by Boys, but what is admirable; wherefore it is no good Cuſtome to make them get off Book whole intire Books, becauſe all in them is not equally good. *Virgil* nevertheleſs may be excepted out of thoſe Authors which are only to be learnt by parcels, at leaſt ſome of his Books, as the 2. 4. and 6. of his *Æneis*: but as to other Authors, judgment is to be us'd; otherwiſe by confuſedly mingling what is common with what is excellent, inſtead of making them be equally remembred, they will come to be all equally forgotten. Therefore in *Cicero*, *Titus Livius*, *Tacitus*, *Seneca*, choice is to be made of ſome illuſtrious places; that it may be look't on as a matter of importance not to remember them, and it may ſuffice to make Children get off Book ſuch as theſe. The like choice is to be made in Poets

as *Catullus*, *Horace*, *Ovid*, *Seneca*, *Martial*, *Statius*, *Claudian*, *Auſonius*. It would not be amiſs to make them learn ſomething of each, whereby their different Characters may be known, taking in amongſt them the latter Poets, as *Buchanan*, *Grotius*, *Heinſius*, *Barclay*, *Bourbon*.

§. 33. This advice is of greater moment than one would imagine, and it will be uſeful not only to eaſe the Memories, but alſo to frame the Minds and Style of Children. For what is got by heart ſinks into their Memories, and becomes as ſo many Moulds, and Patterns, by which their thoughts ſhape themſelves when they would expreſs their minds; ſo that when theſe are good and excellent, there's a kind of neceſſity that they deliver themſelves in a noble elevated ſtrain.

§. 34. By a reaſon quite contrary to this, it happens that certain people, that have good wits, and who reaſon well enough, nevertheleſs ſpeak and write meanly. This comes from their having been ill-inſtructed in their Youth, and that their Memories have been fill'd with ill forms of ſpeech, and they accuſtom'd to deliver what they ſpoke in an ill dreſs. A Printer who had only Gothick Characters, would only Print in thoſe Letters, let the Piece in the Preſs be never ſo good. One may in the like manner ſay of thoſe people, that their minds being only furniſht with Gothick Moulds, their thoughts always putting on the dreſs of ſuch like expreſſions, appear alwayes in a Gothick, or Scholaſtick garb, which they cannot lay aſide.

§. 35. There are ſome Books to be read, others to be got by heart. *Cicero* in Colledges is uſually made choice of to be thus learnt, whilſt they read him there but little, whereas the quite contrary is to be done. For in him there is not that number of lively and glittering places, which ought to be commended to Memory, whereas there is an infinity of others largely diſcuſs'd, and admirably written, which ought to be read: Nay, his works which are there got off Book, to wit, his *Orations*, excepting three or four, are of leaſt

leaſt value, whereas his Philoſophical Books, his *Tuſculan Queſtions*, thoſe *of the Nature of the Gods*, of *Divinations*, his *Offices*, his pieces of *Friendſhip*, *Old age*, and even his *Epiſtles*, are incomparably more beneficial, and proper to frame the minds and ſtyle of Children. His Books, *de Oratore*, are exquiſite, but writ in a long-winded ſtyle, and ſo ill to be imitated, it being a matter of difficulty in writing *Latin* to maintain ones ſelf for any while in a long periodick ſtrain.

§. 36. Rhetorick ought to be learnt by ſtudying *Ariſtotle* and *Quintilian*; but very much of theſe Authors may be laid aſide: for in the firſt book of *Ariſtotle's* Rhetorick there are many uſeleſs Chapters; whatſoever *Quintilian* has concerning the ancient eloquence of the Bar is very intricate, as is alſo his whole ſeventh Book and Chapter *de Statibus*. It may alſo be ſaid of this Writer, that what he has of moſt conſiderable belongs not properly to Rhetorick, as his firſt and laſt Books; all thoſe names of figures, all thoſe places whence Arguments may be drawn, all thoſe Enthymemes and Epicheremes never advantaged any; and if at all they are to be learnt, one ought at the ſame time to learn that they are of very ſmall worth.

§. 37. All things in the inſtitution of Princes ought to tend towards Morality, as has been ſaid in the firſt part; and with eaſe this Rule may be followed in what ſhould be taught them of Rhetorick: For, true Rhetorick is grounded on true Morals, ſince it ought always to ſettle and imprint in the hearer a lovely and agreeable Idea of him who ſpeaks, and to make the Orator paſs for a Man of worth; and this ſuppoſes, that 'tis known in what conſiſts worth, and what thoſe qualities are, that make us be belov'd. Whoſoever by ſpeaking draws on himſelf Contempt and Hatred, ſpeaks ill: and this Rule lays an Obligation of ſhunning whatſoever may reliſh of Vanity, Lightneſs, Ill-nature, Meanneſs, Brutiſhneſs, Impudence, and generally of whatſoever imprints the notion of any vice or defect of mind.

§. 38. For example, there is a certain touch of Vanity, Affectation, and too tender a desire of Glory in *Pliny* the younger, wherewith his Letters are blemished, (though otherwise never so well writ) and which makes the very strain of them naught; because we cannot consider their Author, but as a light and vain Fellow. The same fault renders *Cicero*'s Person contemptible at the same time we admire his Eloquence. No Man of honour would desire to resemble *Horace* and *Martial* in their malignity and impudence. Now, to raise in others the like Idea's of one's self, is to go against true Rhetorick, as well as true Morality.

§. 39. There are two kinds of excellencies in Eloquence, and Children ought to be brought thoroughly acquainted with them both. The one consists in flourishing solid thoughts, but such as are extraordinary, and surprizing: *Lucan*, *Seneca* and *Tacitus*, are full fraught with Beauties of this kind.

On the contrary, the other consists not at all in these rare and far-fetcht thoughts, but in a certain natural air, in a certain easie, but elegant and delicate simplicity; which sets not the mind on the rack, presents it with nothing but common Images, but those agreeable and lively, and which knows so well to follow and wait on the Readers thoughts in all his motions, that it never fails to Propose in each thing it treats, such objects as are able to move him; it never misses to express those passions and sentiments which ought to be excited by what it represents. This is the beauty and excellence of *Terence* and *Virgil*. And it may be gather'd, that this strain is more difficult than the other, since there have been no Writers who have left their followers at a greater distance behind them, than these two.

Nevertheless, 'tis this beauty which creates all agreeableness and sweetness that's found in civil Conversation: and on this score 'tis of more consequence to make it relish with those we instruct, than that other made up of high thoughts which are much less in use.

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If we know not how to intermix this natural unaffected beauty with that of great thoughts, we run the hazard of writing and ſpeaking perfectly ill, by endeavouring to do both too well; nay the more of wit one hath, the oftner he ſhall fall into this vitious ſtrain. For it is Wit that makes one fall on this pointed way of writing, whoſe Character is of all others the moſt ungrateful. Let the thoughts and ſentences be never ſo ſolid and quaint in themſelves, yet they weary and oppreſs the mind if they be too numerous, or brought in where the matter requires them not. *Seneca*, who is admirable, when conſider'd by parts, tyres one when read *conſequenter*: and I believe that as *Quintilian* hath ſaid with reaſon, that he abounds with grateful faults, *abundat dulcibus vitiis*, one may alſo ſay with as much reaſon, that he is full of diſagreeable excellencies, becauſe of their numerouſneſs, and the deſign he all along makes appear of ſaying nothing plainly, but of turning all into points and being every where ſententious. No fault ought to be inculcated to Children more than this, when ſomewhat advanc'd, becauſe none deprives them more of the fruit of ſtudies, in what concerns Language and Eloquence.

§. 40. As I have ſaid before, all ought to be levell'd at the right framing and faſhioning the judgment of Children, and at the imprinting in their mind, and grafting in their heart, the Rules of true Morality. Occaſions ought from all things to be taken to inſtruct them therein; yet may one nevertheleſs put in practice certain exerciſes which look more directly that way. And firſt one muſt endeavour to eſtabliſh and ground them well in Faith, and to fortifie them againſt the Maxims of Libertiniſm and prophaneneſs, which have too great a vogue in Princes Courts. Not that Religion ought to be ſubmitted to Tryals of that Age, but they muſt be brought acquainted with its proofs, without almoſt letting them conſider the reaſons given as ſuch; and they are to be accuſtom'd to look on Libertines, and the prophane, as the great Impertinences of Mankind.

They are to be made obſerve, as well in themſelves as others, the horrible corruption of the heart of Man in all things; his vanity, his injuſtice, his ſtupidity, this brutiſhneſs, his miſery; and hence they muſt be brought to underſtand the great neceſſity of reforming nature: They are to be taught, how Men, whilſt they have ſought ſeveral remedies for their maladies, have only found out the greatneſs of their evils, and their own impotency of curing them: that ſince no remedy could be procur'd from Reaſon, it was to be learnt from Religion, that is, from God himſelf. They muſt be told that this Religion diſcovers to us, all at once, the origine of all our miſeries (by acquainting us with the two ſtates of Man, *viz.* his innocency and fall) which Philoſophers of old in vain have ſought for; and that at the ſame time it teaches us their remedy, to wit, our redemption by *JESUS CHRIST*. They muſt be made to obſerve, that this Religion is the ancienteſt of all other; that it has always been in the World; that it has been preſerv'd amongſt a particular people, who with a prodigious care have kept the Book wherein it is contain'd. The Wonders of this Nation are to be extoll'd before 'em, and the certainty laid open of the Miracles of *Moſes*, which were done in the ſight of ſix hundred thouſand Men, who would have given him the lye, had he been ſo bold as to feign, or afterwards to write them in a Book, the moſt offenſive and injurious, that can be imagin'd, to that People who was to preſerve it, ſince every-where it lays open their infidelity and hainous Crimes.

They are to be told, that this Book doth foretel the coming of a Mediator and Saviour, and that all the Religion of this People did conſiſt in the expecting and prefiguring him by the whole body of their ceremonies: That the coming of this Saviour hath been told by a continued ſucceſſion of miraculous Prophets, who have appear'd from time to time to admoniſh the World thereof; and who have mark't and ſet down the time and principal Circumſtances of his Life and Death: That he after this came at the time foretold; that he

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was not acknowledg'd by the *Jews*, becauſe the Prophets having ſpoken of two comings of this Saviour, one in humility and poverty, the other in ſplendor and glory, they only fixt their thoughts on this latter, which was the cauſe that hindered them from knowing him when he came poor and humble. They are to be made to comprehend the reaſons of this way of proceeding of our Saviour *JESUS CHRIST*. The Wonders of his Life muſt be explicated to them, and the certainty of his Reſurrection laid open; to teſtifie which, all that were witneſſes thereof underwent Martyrdom: To theſe muſt be added the Miracles wrought by the Apoſtles, the deſtruction of *Jeruſalem* foretold by our Saviour, the dreadful puniſhment of the *Jews*, the Converſion of the *Gentiles*; ſo that in leſs than an hundred and fifty years the Faith of *JESUS CHRIST* was ſpread over the whole World, even amongſt the moſt barbarous Nations, (as St. *Juſtin* expreſly obſerves in his Dialogue againſt *Tryphon*;) and laſtly, that the admirable force of this Religion has ſubſiſted and encreaſed notwithſtanding the unheard of cruelties us'd by Men to deſtroy it.

Theſe things being timely rooted in the minds of Children, makes them proof againſt all the Diſcourſes of Libertines, and lets them ſee, that they proceed only from ignorance and brutiſhneſs.

§. 41. There appear'd lately in publick, a Book whereof this diſcourſe is only an abridgment; and which perhaps is one of the uſefulleſt that can be put into the hands of a Prince who has wit and good parts. 'Tis the Collection of *the thoughts of Monſieur Paſcal*. Beſides the advantage they may thence reap to ground themſelves well in the true Religion, by reaſons which will appear to them ſo much the more ſolid, as they ſhall be the more thoroughly underſtood: beſides the deep impreſſion it leaves, that nothing is more ridiculous than vainly to boaſt of Libertiniſm and Irreligion, a thing of greater importance for Great ones, than can well be believ'd: Beſides all this, it is writ in ſo great, ſo elevated a ſtrain, and at the ſame time ſo plain and

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far from affectation, that nothing is more proper to fashion their minds, and to give them a relish and Idea of a Noble and natural way of writing and speaking:

§. 42. The design Monsieur *Pascal* had to confine himself to Proofs, drawn either from the cognizance of Man, or from the Prophets, or from various remarks on Scripture, is the cause no others have been found amongst his Papers; and it is certain that he had an Aversion from Abstract and Metaphysical reasonings, employ'd by many to establish the truths of Faith; yet did he not pass the like sentence on some other more sensible Proofs which may serve for the same purpose. On the contrary he was fully perswaded that the Proof drawn from the incapacity, matter is in to *think*, was very solid, and that it shew'd manifestly the Soul was not material, but a substance of another kind distinct from Body. Perhaps, had he had leisure to have brought his designs to perfection, he would have plac'd this Proof as well as others of the same nature, in their full light.

But as it is a matter of the highest importance to establish Princes firmly in the true Religion, so that no means ought to be neglected that can contribute thereunto; so it seems that prosecuting this design, one may, with profit, make use of all those natural reasons, which are clear and solid, by insinuating them so into their minds, that they shall not be aware of the hidden design. The Proofs which are drawn hence, *viz.* that the understanding clearly sees that it is impossible, matter and motion should be necessary and eternal beings, that matter should think, know it self, and generate a Spirit; are perfectly of this kind, and others may be drawn from the order and newness of the World proper enough to work on all sorts of understandings. The inconveniency that may here be alledg'd, that these kinds of Proofs lead us only to know a God, but not a *JESUS CHRIST* our only Redeemer, is not considerable in regard of the greatest part of the World: For all the Points of Religion are for the most part made up into one intire Body; all is either receiv'd, or all rejected;

ed; ſo that faſtning on Men ſome one part, the whole Body of Tenents which it contains for the moſt part goes along with it.

§. 43. It is St. *Baſil*'s advice that Children ſhould learn ſentences out of the *Proverbs* and Books of *Wiſdom*, to ſanctifie their Memories by the word of God, and to inſtruct them in the Principles of Morals. Perhaps this Practice may be us'd with profit, but at the ſame time they ought to be ſo explicated as to raiſe in them a great Idea of Holy Writ, and to make them ſenſible of the infinite treaſures of light contained therein. Perhaps by this means a cure might be provided againſt a great and frequent malady of Great ones, which makes them diſreliſh and contemn Scripture for the apparent meanneſs, and obſcurity of expreſſions wherein it has pleas'd God Almighty to involve the truths it contains.

§. 44. To theſe Sentences gather'd out of the *Proverbs*, others may be added, drawn out of Heathen Writers; and of theſe, one will be enough to learn on a day. This Practice continued during the courſe of ſeveral years, will ſuffice to make them remember the beſt ſayings of Poets, Hiſtorians, and Philoſophers: and by it, one may have the means to cull ſuch out as may be moſt proper to correct their faults, which hereby they may come to know, being thus plac'd before their Eyes in a ſweet agreeable way, and without exaſperating of them.

§. 45. It would be a piece of too much rigor to debar abſolutely Children the reading of Heathen Authors, ſince even theſe contain many uſeful things: But it is the Maſter's part to know how to make them ſpeak like Chriſtians, by his manner of explicating them. In them are to be found Maxims entirely true, and theſe are Chriſtian Maxims of themſelves, ſince all truth comes from and belongs to God Almighty. Theſe therefore ought only to be approv'd without more ado; or elſe it muſt be ſhewn that Chriſtian Religion carries them yet much further, and makes us dive deeper into the truth of them. There are others which are falſe

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in the Mouth of Heathens, but are very true and very ſolid in the Mouth of Chriſtians: And this it is a Maſter ought well to diſtinguiſh by laying open the vanity of Heathen Philoſophy, and oppoſing thereunto the ſolidity of the Principles of Chriſtian Religion. Laſtly, there are ſome that are abſolutely falſe, and the falſity of theſe ought to be manifeſted by ſolid, and clear Reaſons. Thus whatſoever is in theſe Books will be profitable, and they will become Books of Devotion and Piety: ſince uſe may be made of the errours they contain to make known the oppoſite truths, and to make one comprehend more fully the horrible blindneſs to which the underſtanding of Man is reduc'd by Sin, and the great neceſſity of the light of God's grace to diſſipate that darkneſs.

But to underſtand more fully, how theſe three things may be put in practice, *viz.* how 1. To heighten the Sentiments of the Heathens by Chriſtian truths; 2. How to declare their falſity when utter'd by them, and their truth when ſpoken by Chriſtians: 3. How to ſhew the vanity and illuſion of all their Philoſophy, I have thought it an Obligation to put forth an Eſſay on one of the beſt Books of *Seneca*, which is That he made on the *Shortneſs of Man's Life*, by reflecting on ſeveral Paſſages therein.

OF THE Education OF A PRINCE.

PART III.

Containing ſeveral Treatiſes wherein a more particular explication is to be found of ſeveral Points in the precedent Diſcourſes.

Reflections on *Seneca*'s Book of the ſhortneſs of Man's Life.

Wherein is ſeen the uſe, one ought to make of the Writings of Heathen Philoſophers.

SENECA.

" MAJOR pars mortalium de Naturæ malignitate conqueritur, quod in exiguum ævi gignimur, quodque tam velociter, tam rapidè dati nobis temporis ſpacia decurrant——

" Quid

" Quid de rerum Natura querimur ? Illa ſe benigne " geſſit ; vita, ſi ſcias uti, longa eſt.

The greateſt part of Mankind accuſes Nature of malignity for having brought them into the World to live ſo little there, and that the time ſhe has beſtow'd on them paſſes ſo ſwiftly away—— But theſe complaints are not juſt. Nature hath dealt favourably with us ; our Life is long enough, if we know how to uſe it right.

REFLECTION.

The common ſort of Mankind complain of the ſhortneſs of Life, and to theſe complaints Philoſophers oppoſe themſelves. They lay to their charge the time they ſpend idlely, and maintain, that Life is long enough if it be well managed. They ſet forth the vanity of the greateſt part of Men's employment, and exaggerate their fottiſhneſs in beſtowing all their time on other Peoples affairs, and reſerving none to themſelves. *Seneca*, amongſt others, triumphs in the preſent Treatiſe on this ſcore. To hear the tone and confidence, wherewith they ſpeak, one would think they had all the reaſon in the World and it is true they lay the blame on what really deſerves it. Nevertheleſs the truth is, That had we no other lights than ſuch as Nature holds forth, we ought on the contrary to ſay, that the Vulgar are in the right, and the Philoſophers in the wrong. To ſay the truth, the Life of Man is too ſhort, and no wayes ſuffices for thoſe very things, for which Philoſophers would employ it. They bid me ſearch, by reaſoning the true end to which I ought to direct all my actions ; that I ſhould correct all the Errours that the prejudices of my Childhood or Examples of debaucht Perſons have imprinted in my mind : That I ſhould ſquare all things according to the Rules of Truth ; that I ſhould tame my Paſſions, and have always preſent before my eyes ſuch reaſons as may free me from the falſe impreſſions of deceitful objects. A thouſand Lives like mine will not ſuffice to bring a work of this nature to perfection.

But

But why therefore, say they, are your thoughts so dispers'd, and you [illegible] your self? What matters it whether I [illegible] no, if I become not happier in managing [illegible] But how do you pretend that I [illegible] thoughts together, and redress [illegible] of you accuse me? I confess [illegible] evils and my whole Life [illegible] I feel an impetuous instinct [illegible] self, I find nothing in me [illegible] must have gross thoughts [illegible] from an irksom restlessness [illegible] considerations, wherewith [illegible] way forthwith, to make place [illegible] which seize more strongly on me [illegible] be accustomed to raise my self [illegible] Philosophical Ideas. Death will [illegible] possibility of ever more.

There is therefore more truth [illegible] the Vulgar, than in the [illegible] accordingly when they would [illegible] themselves obliged to [illegible] Life. *We spend all our Life in [illegible] wanderings, and must [illegible] play all its days and [illegible]* There is nothing [illegible] us any real comfort [illegible] It appoints not [illegible] raise him to a [illegible] tends not we should [illegible] but by the infusion [illegible] can complain that Life [illegible]

Our Life is [illegible] taining to any Art [illegible] enough to become [illegible] good Physicians, [illegible] good Captains, [illegible] to become good [illegible] sent hither into the World to be [illegible] ficians, or Philosophers; but [illegible] Christians.

LUCA.

SENECA.

" Pleroſq; nihil certum ſequentes, vaga & inconſtans,
" & ſibi diſplicens levitas per nova conſilia jactavit.

The greateſt part of Mankind propoſe to themſelves no certain end of living: they permit themſelves to be carried up and down by a flitting inconſtant levity: They are always ill pleas'd with their preſent ſtate, and toſſ'd to and fro by a continual viciſſitude of new deſigns.

REFLECTION.

Theſe People do alwayes well to abandon the purſuit of what they ſought after. Their miſery is, that they forthwith fall in queſt of ſomething elſe that deſerves as little their inquiry. 'Tis unjuſt to blame them for being diſpleas'd with themſelves: they are only blameable that they are not always ſo. They are not light and inconſtant becauſe they leave off their Enterpriſes, but becauſe they frame new ones. In fine, Man is ſo miſerable, that in ſome ſort inconſtancy is his greateſt vertue; becauſe by it he ſhews that there remains yet in him ſome remnants of that Grandeur, which prompts him to diſreliſh things that deſerve not his eſteem or affection.

SENECA.

" Omnes deniq; ab infimis ad ſummos pererrant:
" Hic advocat; hic adeſt: Ille periclitatur, ille de-
" fendit; ille judicat: Nemo ſe ſibi vindicat: alius in
" alium conſumimur.

Conſider how Men from the loweſt Condition to the higeſt paſs away their time: Some procure others to manage their affairs; others undertake the management of them: this Man is accuſed, that defends himſelf, a third ſits as Judge: No body thinks on, or lives for himſelf. We totally waſte and conſume our ſelves one for another.

R E-

REFLECTION.

If there were no other Life but this, as *Seneca* almoſt thought, he was in the wrong to blame them. Theſe Men are as pleaſed with this noiſe and tumult, as Philoſophers in their greateſt repoſe. They dye with as much conſtancy, or rather with as little ſenſe and fear of Death. Truths become falſities in the mouths of Philoſophers, becauſe they ſpoil and corrupt them. 'Tis but fit we ſhould free our ſelves from the turmoil of the World, and think on our own affairs, provided thoſe thoughts produce any ſolid good; and on this ſcore, Chriſtians have reaſon to forſake it: But if we receive no greater advantage by being alone, than in company, it is all out, as good to be there as with ones ſelf.

SENECA.

" Non eſt quod iſta officia cuiquam imputes, quoni-
" am quidem cum illa faceres, non eſſe cum aliquo vole-
" bas, ſed tecum non poteras.

You ought not to pretend that others are oblig'd to you for the ſervices you do them: For it is not out of a deſire of beneſiting them that you do theſe things, 'tis becauſe you cannot be with your ſelf alone.

RELECTION.

This is a pretext almoſt always to juſtifie ingratitude, One would think that we incur an obligation to ſuch onely as have on ſet purpoſe obliged us, and not to ſuch, as hunting after their own pleaſure and profit, have by chance light on us in their way. Farewel Gratitude, if this be a rule. But to retain it amongſt us, we muſt conſider the good deed done, without ſearching into its cauſe and origine: For ſhould we riffle there, we ſhould find all things for the moſt part ſo corrupt, that our gratitude would wholly be extinguiſht.

Wherefore, where acknowledgment is due, we ought not to ſubtilize too much; it will by being too nicely ſifted quite vaniſh away.

SENECA.

" Omnia tanquam mortales timetis; omnia tanquam " immortales concupiſcitis.

You fear all things as being mortal; you covet all as if you were never to dye.

REFLECTION.

The reaſon of this, is, that Man is both mortal and immortal. He is immortal according to the inſtitution of his Nature, and mortal by its corruption: his fear ſpeaks him mortal and miſerable: His unbounded deſires prove his immortality.

SENECA.

" Potentiſſimis & in altum ſublatis hominibus exci- " dere voces videbis, quibus otium optent.

It often happens that Men in the greateſt power and elevation, let ſlip words by which they give the World to know, that they want, and deſire repoſe and quiet.

REFLECTION.

It is becauſe real Happineſs conſiſts therein. And if the quiet of this Life be unable to ſatisfie thoſe who enjoy it, 'tis becauſe Happineſs conſiſts not in the repoſe and quiet of this Life.

SENECA.

" Tanta viſa eſt res otium, ut illam, quia uſu non " poterat, cogitatione præſumeret. (*He ſpeaks of* " *Auguſtus.*)

Quia

Quiet is ſo great a good, that thoſe who could not effectively enjoy it, were glad to take a taſte thereof by their thoughts and imagination.

REFLECTION.

This ſeems eaſie to be done: Such-like thoughts are not troubleſome; they leave us the free enjoyment of Greatneſs, and in ſome ſort joyn together all the advantages of repoſe with thoſe of Fortune. But let a neceſſity of chuſing intervene, it will ſoon appear that on a corrupted Soul Greatneſs works with more attractiveneſs than repoſe.

Thus Men pleaſe themſelves in forming Idea's either of States of Life, which they would not effectively undertake, or of Vertues they would never practiſe, to the end they may take Pride in theſe glorious Repreſentations, and fancy themſelves ſuch and ſuch, whilſt they remain in the condition where their concupiſcence has a mind to Place them. *Do you ask me*, ſayes *Seneca*, *why I would have a Friend? 'Tis becauſe I would have one for whom I might lay down my Life: Ut habeam pro quo mori poſſim.* This ſentiment is great and elevated, and, as ſuch, mighty pleaſing to a Soul full of Vanity: But let him alone, he will find means to free himſelf from Death; he will never fall into the occaſion of dying. In the mean time being out of danger, he pleaſes himſelf with this thought, which lays before his eyes all thoſe praiſes he might deſerve by this Heroick deed he never will do.

SENECA.

" Plures, cum aliis fœliciſſimi viderentur, ipſi in ſe " teſtimonium dixerunt, peroſi omnem actum annorum " ſuorum. Sed his querelis nec alios mutaverunt, nec " ſeipſos. Nam cum verba erumperent, affectus ad " conſuetudinem relabuntur.

There are many who appearing moſt happy, have nevertheleſs born witneſs againſt themſelves, by deteſting the tur-

moil of their paſt Life. But theſe complaints have neither produced any change in themſelves, nor others; for after all their talk they have been hurried by their paſſions back again to their old wonted wayes.

REFLECTION.

Diſcourſes of this nature are uſually made during the intervals of paſſions; but thoſe once weakned again, they are laid aſide and forgot. In Man nothing is permanent, nothing alwayes preſent, neither Paſſion nor Reaſon; and in this are to be found the greateſt miſtakes of Ancient Philoſophers: They thought that by furniſhing Men with fair Reaſons againſt the fear of Death, Poverty, and Pain, they could make them reſiſt all the impreſſions of theſe objects. But here lurks a double errour: firſt, in believing that Man guides himſelf by Reaſon, whereas he is lead by Paſſion which domineers over him: Secondly, in imagining that Reaſons can alwayes be preſent; whereas the Soul, being uncapable of a conſtant application thereunto, is neceſſitated to forget them, to think for the moſt part no longer on them, whence paſſions have leave to play their part and carry the day.

SENECA.

" Totâ vitâ diſcendum eſt mori.
We ought to employ our whole Life in learning how to dye

REFLECTION.

He ſo highly eſteem'd this ſentence, that he repeats it every-where. *Hoc quotidie*, ſayes he in another place, *meditare, ut poſſis æquo animo vitam relinquere. Fac tibi jucundam vitam, omnem pro illa ſollicitudinem deponendo*, ſays he in a third. Nothing is more ſolid than this thought in the mouth of a Chriſtian. He has reaſon to concern himſelf for that moment, which is to decide his Eternity: but nothing is more vain, than it, in the mouth of a Hea-

a Heathen, who has neither fear, nor hope for another Life. What need I, ſays our Heathen, trouble my ſelf with theſe melancholy thoughts? perhaps I ſhall dye on the ſuddain without reflecting on death, and ſo ſhall have no need of a reſolute conſtancy. At the worſt, what great matter is it, if three or four be witneſs of my impatience and moans? in a quarter of an hour I ſhall ceaſe to be in regard of them, as they alſo ſhall in reſpect of me. And does this deſerve the trouble of a whole Life, wearied and worn out with continual thoughts of Death?

In fine, Philoſophers commanded what was impoſſible to be done, whilſt on one hand they bade us live without any anxious care of Life; and on the other they painted this very Life out as our only good.

Love is the very Fountain-head of pleaſure, and of fear; and it is impoſſible it ſhould not bring forth theſe two paſſions. To be free from the fear of Death, we muſt not be in love with Life, nor eſteem it agreeable. Thus as Chriſtian Religion alone can take from us the love of Life, ſo it alone can make us ſlight Death ſeriouſly.

SENECA.

" Diſpunge & recenſe vitæ tuæ annos, & videbis pau-
" cos quosdam & rejiculos apud te reſediſſe.

Sum up the days of thy Life, and thou ſhalt find, thou haſt employ'd for thy ſelf the leaſt and moſt inconſiderable part of it.

REFLECTION.

Amongſt the days he believes he imploy'd for himſelf, he only reckons thoſe ſpent on Philoſophy: But had he reaſon'd juſtly, he might have found there remain'd no more to himſelf of theſe Philoſophical days than of the others; he had only ſome ſlight remembrance of them, as he had of the remembrance of his Life. Time paſt ſwallows up and equals all things, provided the effects of time paſt ſubſiſt no more; and this is what the Philoſophers of old knew not.

SENECA.

" Quaſi nihil petitur, quaſi nihil datur, re unâ omni-
" um pretioſiſſimâ ludituꝛ.

We ask of and beſtow on others our time and leiſure, as if it were of no worth; and thus we play and triſle away that which of all other things is moſt precious.

REFLECTION.

If that time be the beſt employ'd which is the merrily'ſt ſpent, I cannot do better than beſtow it on the next I meet, provided I divertiſe my ſelf thereby.

The time of Heathens was of no value, but that of Chriſtians is infinitely eſteemable; Eternity may be gain'd thereby.

SENECA.

" Maxima vivendi impedimentum eſt expectatio quæ
" pendet ex craſtino. Perdis hodiernum: quod in manu
" fortunæ poſitum eſt, diſponis, quod in tuâ, dimittis.

The greateſt hinderance from living happily, is always to have ones mind in ſuſpence, and to be framing deſigns about what's to come. We permit time preſent to ſlip from us, and in lieu of applying our ſelves to regulate it, we are fooliſhly buſie about that, which is yet in the hands of Fortune.

REFLECTION.

Time to come is not in the hands of Fortune, 'tis in the hands of God, who as yet has not beſtow'd it on us; but he gives us the time preſent as a Talent he will demand account of: and for this reaſon it is true what *Seneca* ſays, that, to live well conſiſts in well-uſing the time preſent, and in putting in execution now, what God commands us now, in this very hour, to do. For God's Will commands always ſomething to be done for each minute, and this we ought forthwith to do. The buſineſs only is how to know and accompliſh it: But are we forbid to think on what's to come? We ought then to think on it, when it is a part of our preſent duty to do ſo; otherwiſe we do

not

not follow them, we will mend pace and go before 'em.

SENECA.

"Cum scieris quæ sequi fugereque debeas, tranquillus eris: omnia enim quæ nos semper circumsonant, ex decreto pendent."

Once you know what you ought to follow and avoid, you will be easy: for all those things that are always about us, depend upon a Decree.

REFLECTION.

What nonsense, that I must be much safer, since the decrees will have me always do it, and that when 'tis dry'd up, I shall be no more. There is then a palpable illusion in all these discourses, when we trust on them as spoken by Philosophers; but they are true and pertinent when deliver'd by Christians. This Time, the Price wherewith we buy Eternity, lies ever before our Eyes; and we shall never have other treasures than what we shall have drawn from hence. We ought therefore to go to work a pace. The consequence is good, and 'tis strange so few are wrought on by it.

SENECA.

" Nemo, nisi à quo omnia acta sunt sub censura sua " quæ nunquam fallitur, libenter se in præteritum re- " torquet.

Only those who strictly censure all the actions of their lives, and judge thereof by the infallible Rule of Conscience, can with pleasure look back on what's past.

REFLECTION.

There's a spice of folly in this insolency. What, is Man never deceiv'd? he has owned, and had the contrary an hundred times. But this vain Image having here struck his fancy, he no more [illegible]

own weakneſs or his old Maxims. This forgetfulneſs is not leſs ſtrange than that which makes him in another place ſay, Philoſophy gave us poſſeſſion of an eternal felicity, although according to his Principles it cannot out-laſt our life. Man is apt to ſpeak what he deſires, and to ſuppoſe things ſuch as he would have them to be. He would be infallible; he would enjoy an eternal felicity. He gives himſelf both the one and the other in his fancy and words, ſince he cannot effectually beſtow them on himſelf.

SENECA.

" Hæc eſt pars noſtri temporis ſacra & dedicata, & " omnes humanos caſus ſupergreſſo, extra regnum " fortunæ ſubducta, quam non inopia, non metus, " non morborum incurſus exagitat. Hæc nec " turbari, nec eripi poteſt: perpetua ejus & intrepida " poſſeſſio eſt.

Time paſt is that part of our Life, which is, as it were, conſecrated, and above all human accidents; it's no more obnoxious to Fortunes tyranny, it's free from the aſſaults of poverty, fear, and ſickneſs. This can neither be diſquieted, nor taken from us: its enjoyment is laſting and peaceful.

REFLECTION.

How ſhallow are the diſcourſes of Philoſophers? How could the Heathen be in poſſeſſion of time paſt, he neither expected the reward of his good actions, nor fear'd puniſhment for his bad? What was paſt of his Life, when once forgotten, was to him as if it never had been: He could therefore only keep poſſeſſion therefore by remembring it. But what a poor kind of a thing is this poſſeſſion! by it we only enjoy ſome ſmall number of actions, and only the body of thoſe, the greateſt part of circumſtances are forgotten; and what is retain'd, helps only to give ſome faint divertiſement: He need not therefore brag, and bear up ſo high. If there was not a Life to come, the remembrance of what's paſt,

n this, world be [illegible] ; and all the
we could [illegible] world be [illegible] a [illegible],
i we draw [illegible]
: let a Chri[illegible] [illegible] [illegible] [illegible] will
d the loft[illegible] [illegible]
s paſt [illegible]
hall find [illegible]
iver of Iſrael. [illegible]
ot free from all [illegible]
ſort may be [illegible]
our [illegible]
will not be [illegible]
f our Life, when the [illegible]
r of being [illegible]
is.
mas Philoſophy [illegible]
ce, and the [illegible]
rther than this Life [illegible]
ice, what was [illegible]
[illegible]
he Exercise which Chriſtians [illegible]
weighs [illegible]
ikes [illegible]
.

SERMON

Decrepiti [illegible]
ridicari, [illegible]
i blandiamur, [illegible]
à decipiant.

*Old Men must [illegible]
neſs, [illegible]
ſancy [illegible]
with [illegible]
become [illegible]*

REFLECTION.

There are certain fooliſh extravagances that alter and change, as faſhions do, and ſo laſt but for ſome time. There are others that continue always, and theſe are grounded on the moſt eſſential objects of concupiſcence.

The deſire of Life which makes old Men diſſemble their age, is of the number of the laſt. Men will always deſire to live, and to dye will be troubleſome to them.

But how comes it to paſs they take delight in theſe deceits, the falſity whereof themſelves ſufficiently know? It is becauſe theſe fictions furniſh them with pleaſing motions and thoughts, and that they apply themſelves ſo much to this pleaſure that they conſider not their falſity. Something not unlike this happens in reading Romances. 'Tis known they are all Lyes, and yet they pleaſe, becauſe no Body thinks of their falſity; its Idea is laid aſide, and pleaſure is taken in reading the imaginary accidents they contain.

SENECA.

" Quædam vitia illos, quaſi fœlicitatis argumenta " delectant. Nimis humilis atq; contempti hominis " eſſe videtur, ſcire quod faciant.

There are certain Vices that pleaſe us, becauſe they are the badges of our greatneſs, and fortune. There are ſome who think it the part of a mean and contemptible ſpirit, to know what they do.

REFLECTION.

The Great are pleas'd with thoſe faults, the Great are only capable of; becauſe by them they are diſtinguiſht from the leſſer ſort. We love to own the Vices incident to Men of parts, becauſe we fancy thoſe, who take notice of them, regard the cauſe more than the effect.

effect. There's nothing more common, than to tell ſuch faults as are ingenious and witty; and our deſign therein is not to let our hearts know we have done amiſs, but to tell them that we are Men of parts and ingenuity.

One of thoſe *Roman* Epicures, whilſt he was carried in a Chair from the Bath, ask'd his Servants, *Do I ſit? Jam ſedeo?* Much like unto this was that of one, who being a Hunting ask'd thoſe about him: Do not I here take a great deal of pleaſure? Theſe *follies* are peculiar to Great ones, and it is good to obſerve them; the vulgar is not guilty of any ſuch.

SENECA.

" Operosè, nihil agunt.
Theſe People are always buſie, yet do nothing.

REFLECTION.

'Tis what may be ſaid of the generality of Men. They are all in a throng, all in a hurry, and all this for ends in nothing. They build Caſtles of Paper which the Wind ſweeps away. To employ ones labour well, one ſhould know ſome end to labour for: *Bene conſtituta diſciplina qui ignorit bona*, ſays the Scripture: But if we do not know, where this good is to be found, 'tis in vain to riſe early in the morning to go in ſearch after it. The ſlothful and the diligent advance equally, when the one knows no better than the other what is to be done.

SENECA.

" O quantum caliginis, mentibus humanis obſicit
" magna felicitas!
What blindneſs great Fortune cauſe in the minds of Men?

REFLECTION.

We ſee the Clouds wherein others are involv'd, but we ſee not thoſe that inviron us. What we ſay to others is true; but we never tell theſe truths to our ſelves. *Seneca* knew the blindneſs of the Great, but he knew not that of the Philoſopher, nor his own: and the reaſon was, becauſe he did not perfectly know the blindneſs of the great.

To know this thorowly, one ought not only to be acquainted with that blindneſs, that is peculiar to ſome particular condition, but that which is general to Mankind. Thoſe miſts which riſe from particular conditions are of leſs conſequence: but there is a certain Cloud that benights Mankind, and 'tis this we ought to be well acquainted with.

SENECA.

" Ad res pulcherrimas ex tenebris ad lucem erutas ali-
" eno labore deducimur. Nullo nobis ſæculo interdictum
" eſt: in omnia admittimur, & ſi magnitudine animi
" egredi humanæ imbecillitatis anguſtias libet, multum
" per quod ſpaciemur temporis eſt. Diſputare cum
" Socrate licet: dubitare cum Carneade: cum Epicuro
" quieſcere.

By the help of others, without any trouble of our own, we enjoy the knowledge of a number of exquiſite truths which have been brought to light, by Man's induſtry. The ſecrets of no Age are hid from us, all lies open; and if we would but carry our minds beyond the ſtrait bounds of time, we ſhould find room enough to expatiate in: We might diſcourſe with Socrates; *we might doubt with* Carneades; *and enjoy quiet and eaſe with* Epicurus.

REFLECTION.

Behold the pourtrayture of Philoſophical Beatitude! This is the nobleſt employment of that wiſe Man, the Philoſophers

Philoſophers ſo much boaſt of; and this is the Sum of what all their Wit could find out to make us happy. You ſhall hear, ſay they, the greateſt Men of all antiquity diſcourſe; you ſhall ſee the beſt of inventions. 'Tis true, but my misfortune is; that I have no eyes to ſee theſe dead Men with, and without eyes I cannot entertain them What therefore ſhall I do in this Philoſophical retirement? Let them ſay what they will; one that's blind will have much ado to become Philoſophically happy. You ſhall buſie your thoughts, ſay they, in meditating the truths you know, I, but a quarter of an hours meditating diſturbs my Brain. This is another inconvenience which our Philoſophers have not foreſeen. Belike they ſuppos'd our heads were made of Braſs; but let us grant that we may entertain our ſelves with theſe thoughts, what great pleaſure ſhall we here find: if they have only for object ſome falſity, what happineſs is there to have ones head always full of Chimera's and Dreams. Perhaps I ſhall be happier in knowing what Philoſophers teach of the nature of the Soul, of its Seat, and of its duration. 'Tis Air, ſay they, 'tis Fire, 'tis Light, 'tis a Harmony, a Quinteſſence, a Spirit, a part of the Soul of the World: It reſides in the Heart, in the Belly, in the Brain, in a glandule of the Brain: It paſſes from one Body to another, it flies upwards, deſcends below, it periſhes, continues a while, ſubſiſts for ever, is chang'd into God, or into a Dæmon. Now I have made a great progreſs in knowledge, and let what I have learnt be all truths? yet are they ſuch as are advantageous to me, and for which I ought to intereſt my ſelf? After all, this contemplation of human truths is not able to divertiſe me for any while. I find my ſelf ſtraitn'd by a thouſand wants, for which they bring no remedy. I muſt take care to manage a Suit at Law, I muſt provide for Children; maintain my Family: I have no leiſure to diſcourſe with *Carneades*.

It is a ſtrange thing to conſider, how many were debar'd their Philoſophical happineſs, even by their very condition of Life. it belong'd not at all to thoſe who

who were oblig'd to work from morning to night; ſlaves, or Women tending Families had no claim to it. For what means or opportunity had they to gaze at the ſtars in theſe conditions?

Let Philoſophers declaim as much as they pleaſe againſt riches; one ought to be tolerably well provided to be as happy as they would have one, to the end one ſhould not be continually diſtracted by the thoughts of getting a neceſſary livelihood.

Moreover, it was further requiſite, to know to read, to underſtand Languages, and to be furniſh'd with a competent wit. Let us joyn all theſe together, and we ſhall find that this Philoſophical happineſs would fall almoſt to no bodies ſhare; and hence its falſity may be concluded, as on the contrary the truth of Chriſtian Religion may be gather'd. For to be a Chriſtian, only a heart and a docility of Spirit is requir'd.

Thus Philoſophers had many falſe Principles, whereon their whole reaſonings turn'd, yet were they not aware of their falſity: And here is one which was the ſource of moſt of thoſe fine diſcourſes by which they did exhort to conſtancy, to a contempt of all humane accidents, and even of Death it ſelf. They did ſuppoſe that the Soul could do alwayes and every-where, what ſhe could in ſome ſet circumſtances. This is the ground of the following diſcourſe of *Seneca*: *It is a difficult thing, will you ſay, to obtain from the Soul that it would ſlight Death. Do you not ſee for what ſmall trifles it is every day deſpiſed? This Man hangs himſelf at his Miſtreſs's door: That other throws himſelf head-long from the top of the houſe, that he may no longer hear the chidings of an ill-conditioned Maſter; a third who has run away ſtabs himſelf, leſt he ſhould be brought back again to the Maſter he had out-run. Can you think that Vertue cannot do, what Fear does ſo eaſily?* Yes I do, and have reaſon to think ſo. This exceſſive Fear has not produced theſe effects you mention, but by blinding theſe wretches, ſo as to hide from them the miſery of Death, and letting them only ſee and conſider the evils they ſhun. To ſay, Reaſon can do this, becauſe Paſſion did it, is to affirm, that if darkneſs

darkneſs can hinder us from ſeeing, light can do ſo too.

The extraordinary effects of our paſſions cannot be imitated by Reaſon, becauſe they depend on certain motions which are not perfectly voluntary. We can not when we pleaſe excite in our ſelves thoſe violent agitations: they depend on objects, and even on ſome certain diſpoſition of the body.

Without that rage of deceit and folly, which makes theſe People look on the evils they would ſhun as intolerable, and which hides from their ſight the misery of Death, never would they take ſo deſperate reſolutions. They do not fight Death, they think not on it, and by run headlong rather as to a place of reſt.

Why do you not by the help of Reaſon prevent, ſay again theſe Philoſophers, that which Time will have after do for you? But Time will take from before my eyes thoſe objects which at preſent wholly take me up; it will diminiſh that impreſſion which now ſo ſtrongly works on my Body, it will engage my mind in other thoughts; Reaſon can do nothing of all this.

There is then a great fault in that Philoſopher who concludes, That the Soul can always be what he ſees in ſome certain conditions which are involuntary and accompanied with a thouſand external circumſtances.

SENECA

" Ipſæ eorum voluptates turpes, & vanæ, anxiæ inquietæque ſunt; ſubitq; cum maxime gaudent, illa licita cogitatio; hæc quamdiu?

Their very pleaſures are not free from trouble, for they are in their higheſt jolity diſturbed with this melancholy thought; How long will all this laſt?

REFLECTION.

How many are there, who never make any uſe of theſe reflections, and whoſe miſery it was [illegible] *Seneca* knew not the ſtupidity of [illegible] with

[illegible]

fortune it is not to be troubled with the fear of thoſe accidents and evils that threaten him, but to be ſo diſpos'd as to live in repoſe and quiet, without being diſturb'd with ſo warrantable fears.

SENECA.

" Ad hæc ſacra & ſublimia accede, ſciturus quæ ſit " natural diis, quæ voluntas, quæ conditio, quæ " forma; quis animum tuum caſus expectet; ubi nos " à corporibus dimiſſos natura componat. Quid ſit " quod hujus mundi graviſſima quæque ſuſtineat, ſupra " levia ſuſpendat, in ſummum ignem ferat, ſydera " curſibus ſuis excitet; cætera deinceps ingentibus " plena miraculis. Vis tu, relicto ſolo, mente ad iſta " reſpicere?

Leave theſe mean imployments, and apply your ſelf to the contemplation of theſe high and ſacred truths; learn what's the nature of the gods, what their inclinations, their condition, ſhape, &c. what will befal our Souls, and where Nature will place them when ſeparated from the Bodies: what Power it is that keeps heavy Bodies in the middle of the World, and raiſes light ones up: Have you no mind to leave the Earth, to fix the eyes of your mind on theſe great objects.

REFLECTION.

It appears by all theſe Diſcourſes that Philoſophers did aim at nothing elſe but having their minds buſied about ſome object great enough not to make them weary of themſelves, and able enough to free them from their paſſions. The inquiry after the immortality of the Soul, and the nature of God was by them rankt in the ſame place with that about the gravity of the Earth, and the diſpoſition of Elements. They did not reflect that this knowledge was neceſſary to guide their Lives by: They believed they might be happy without knowing their origine, whence they came or their end whither they were to go. And, generally

ſpeaking

ſpeaking all their Philoſophical ſpeculations were no more to them than a game at Cards, which with as much certainty produces the effect of diverting them, as the moſt ſublime Meditations whatever.

If therefore it be a happineſs to know all their things, it is a miſery to be without knowledge of them; ſo that all their ſpeculations, having only for their end the convincing us of our ignorance, are meerly capable to make us more ſenſible of our miſery. But if it be not a happineſs, why do they look on all their inquiries as on ſomething that's great. It is therefore evident that Philoſophers have not plac'd their happineſs in the knowledge of truth, but in this agitation of the mind ill'd with great Ideas. They were of opinion that it imported little whether what they knew was true or falſe, ſo that they were equally taken up therewith. Errour, Doubt, Truth, were Things indifferent to them, nor did they ever eſteem thoſe, who made profeſſion of knowing nothing, leſs happy than thoſe, that boaſted they knew all. In a word, they really only aim'd to pleaſe and divert themſelves, whilſt by all theſe glorious promiſes they cheated the World: and even then when they ſet themſelves againſt thoſe, who taught, that pleaſure was Man's Soveraign Good, they propos'd to themſelves no other than an idle diverſion of mind.

A

DISCOURSE,

Containing in ſhort

The Natural Reaſons

OF THE

Exiſtence of GOD,

AND OF THE

IMMORTALITY

Of the SOUL.

AS Libertines and irreligious Perſons reject almoſt all proofs drawn from the Authority of Holy Writ, and imagine they lay the axe at the very root of theſe, when they deny the Exiſtence of GOD, and the Immortality of the Soul: ſo thoſe, who undertake the defence of Religion againſt them, have thought it their duty to call Natural Reaſon to their aid as a common principle which they cannot diſown.

Some have ſought out ſubtle and Metaphyſical diſcourſes for proof of both theſe points: others have propos'd more

more popular and ſenſible ones, ſuch as are drawn from the conſideration of the exquiſite order in the Univerſe, which, as a large Book, lies expos'd to the view of all.

I acknowledge, that thoſe firſt are not the moſt proper and efficacious proofs to conduct ſuch to the true Religion, as are ſo unfortunate to be ignorant thereof; and at the ſame time muſt own that thoſe others, drawn from Miracles and Prophecies authorizing the certitude of Scriptures, are much more capable to make impreſſion and work on the obſtinate: yet I cannot but be perſwaded, that theſe Natural proofs are yet ſolid ones, and that they ought not to be laid aſide, ſince they may bear a proportion to ſome kind of wits.

There are, as I have ſaid, abſtract and Metaphyſical Reaſons, nor do I think it convenient to take pleaſure in impugning theſe, or laying open their inſufficiencies. Yet are there others which are more ſenſible, more conformable to our Reaſon, and bear a greater proportion to the greateſt part of Men; and laſtly, which are ſuch as we cannot withſtand without uſing violence to our ſelves; and 'tis theſe I have a deſign to gather into this Diſcourſe.

Let the Endeavours be never ſo great, which Atheiſts uſe to blot out of their minds that general impreſſion of a Deity, which the ſight of this great World ſo naturally frames in all Men; yet can they neither annihilate, or entirely obſcure it, ſo ſtrong and deep Roots has it taken in our Souls. If ſo be it depends not on an uncontroulable Diſcourſe and Ratiocination, yet does it conſiſt in a lively ſentiment, and clear view, which is not leſs ſtrong and powerful than any Diſcourſe whatſoever. To yield thereunto no force is requiſite, but violence muſt be us'd to thwart and reſiſt it.

Reaſon needs do no more than follow its natural inſtinct, to be perſuaded that there is a God, who created all we ſee, when it contemplates thoſe regular motions, which roul above our heads; that exact order in Nature never thwarting it ſelf; that admirable union of all its parts ſuſtaining one another; and which cannot ſubſiſt without that mutual help which they

lend each other: That variety of Stones, of Metals, of Plants; that ſtupendious contrivance of living Bodies, their production, their birth, increaſe and death. It is impoſſible that reaſon contemplating all theſe wonders, ſhould not hear a ſecret voice aſſuring it, That all theſe cannot be the effect of chance, but of ſome cauſe containing in it ſelf all the perfections, which we obſerve ſcatter'd in this great work.

In vain ſhould one endeavour to explicate all the ſprings and contrivances of this ſtupendious Machine, by ſaying, There is nothing here but a vaſt extent of matter, with a great motion, ordering and diſpoſing it: ſince we muſt further tell, from what cauſe came this matter and great motion: And this cannot ſatisfactorily be done without aſcending to an immaterial and intelligent Principle, which once muſt have produc'd, and now does conſerve both the one and the other.

For how is it poſſible to conceive that this dead and inſenſible bulk, which we call *Matter*, ſhould be eternal and without beginning? Do we not clearly ſee that in it ſelf it hath no cauſe of its own exiſtence, and that it is even ridiculous to allow to the meaneſt and moſt contemptible of all Beings, the greateſt of all perfections, to wit, To be from, and by its own ſelf? I am conſcious to my ſelf, that I am infinitely more noble than Matter; I know it, it knows not me: Yet at the ſame time I am conſcious to my ſelf that I am not from eternity: It follows therefore that It, as well as I, muſt have a cauſe of its Being; and this cauſe which cannot be material, muſt be that immaterial and all-working Principle which we ſearch after.

But if it be ridiculous to fancy a matter ſubſiſting from all eternity by it ſelf without cauſe or principle, it is much more fooliſh to ſuppoſe motion increated and eternal: For it is evident that no matter has in it ſelf a cauſe or principle of its own motion: it may receive motion from abroad, but cannot have it from it ſelf: what motion ſoever it hath, is communicated to it from ſome other cauſe; when by this cauſe it ceaſes to be mov'd, of it ſelf it remains in an eternal reſt.

Who

We may see all the parts of the World, from matter and motion, there is nothing by a continual this argument And finally we not be without Matter, it must rial Principle

If there no less necessary and and without which we may well think that this motion orders, and disposes all bodies spaces; yet is nevertheless certain that it is parcel, and that if it were either greater visible World, it would totally things, and make it quite another who then hath brought it to that who hath exactly lighted upon that which disposes things in that admirable order we see? Matter of it self is indifferent to receive a less or more violent on: the one or the other would quite change and dissolve the World. Whence then comes it that all things are plac'd in so exact a ballance? 'Tis this, say, they: it is true they may say it in words but I cannot think, they can seriously from

But besides matter and motion, we above in the World *Thinking* Substances, cause we are certain we think our that others like us do the same. Now these Beings leads us directly to the Soul's immortality, and consequently of of its Creator.

For it is impossible we should reflect on the nature of Matter,

ſently ſee (let it be turn'd and toſs'd as one pleaſe) that never through the various diſpoſition and contexture of its particles, it can form a thing not knowing it ſelf at firſt, become afterwards a knowing and conſidering ſubſtance, and that by moving and ſtirring this dead and inſenſible matter, it ſhould preſently ſtart up a living Thinking and intelligent Being. There are few things our Reaſon ſees more evidently, than the impoſſibility of a meer Body's thinking and knowing it ſelf.

What follows hence? even that ſince it is certain that we think, and are thinking Beings, we have ſomething in us that is not Matter, but really diſtinguiſht from it. What therefore will be able to deſtroy this? why muſt it periſh when ſeparated from Matter, ſeeing Matter periſhes not when ſeparated from it?

The annihilation of any Being is to us unconceivable. Nature furniſhes us with no examples of it; the whole current of our Reaſon drives againſt it. Why therefore ſhould we uſe violence both to our Imagination and Reaſon, and endeavour to take theſe Thinking Subſtances out of the common condition of all other Beings, which when once on foot never fall back again into their former Nothing? and why ſhall we fear leſt our Souls which are infinitely more noble than Matter, be annihilated, ſince we apprehend no ſuch thing for any parcels of it?

Now if we cannot doubt but there are in the World Thinking Subſtances that are not Bodies, being further certain that they have not been for ever, what cauſe muſt they have had? This cauſe cannot have been body or matter; for matter being a *Nothing of Spirit*, if one may ſpeak ſo, how can it poſſibly produce a Spirit? Nor can this cauſe be another Soul or Spirit; that is to ſay, the Souls of Fathers cannot produce thoſe of their Children. For how is it poſſible a Spirit can produce and bring forth out of nothing another Spirit, having thoughts and deſires different from its own, and often ſuch as are quite contrary to them: If a Spirit could produce another, it would produce it by thinking; it would therefore know this power it hath, it would

could be aware of its effect. But who ever knew or was aware of any such thing? *I am ignorant*, said the Mother of the *Machabees*, *how you were made in my Womb*. All Mothers may say the same, and it is evident that neither their thoughts nor will contribute the least to that admirable work that is framed within them, since very often they have thoughts and desires that are quite opposite and would destroy even their Children's Birth.

Whatsoever therefore is in the World leads us to the knowledge of its Creator, Matter, Motion, Spirit. All these cry with a loud and intelligible voice, That they are not from themselves, that a God created them. *Ipse fecit nos, & non ipsi nos.*

GOD, that he may take from us that impious thought of the World's eternity, has even in sensible and gross characters writ what we know us that it is new, at least as to the order it is now in, and without which we cannot live and subsist: Hence it follows that Men and other living Creatures are new; and this will suffice to prove the existence of their Creator.

For we know no natural cause, which may have raised our high hills, or hollow'd valleys so as to be the receptacles of all our Seas. Let all Histories be read, and we shall not there find the example of one Hill new risen. The winds sometimes in some places raise little heaps of dust, but these never come to any considerable height, and are even as often destroy'd as made. Earth-quakes often made havocks, but we read not that they have raised high hills, and to suppose they should, is only to build an Hypothesis in the Air, supported by no experience. That Mountains daily and sensibly decreasing by rains, and Rivers always carrying with them part of the Earth, and Valleys being proportionably fill'd up, it is evident that neither the one nor the other, could for a while maintain themselves in the estate we see them, but in a certain term of Years both Hills and Valleys would inevitably be level'd: and this is evidently That if the World was from eternity, this and divers

been done, ſince the leaſt ſenſible diminution is able to level the higheſt Mountains an infinite number of times, during that infinite ſpace of Eternity.

It is therefore clear we cannot ſuppoſe the World eternal in the ſtate and poſture we find it, that is having one part raiſed and dry, the other depreſt and cover'd with Waters. The ordinary courſe of natural Cauſes tends towards its deſtruction, ſince it would level the Earth, and ſpread the Waters over all its ſurface: and yet Man cannot ſubſiſt, was our Earth other-ways diſpos'd than it is. He certainly would periſh, was the Earth's ſurface one continued Sea: Man therefore is not Eternal, no more than the reſt of living Creatures. He had therefore a beginning, and by a certain continued ſucceſſion of Years one may go to the ſtock and root of his origine.

Now what ſhall we aſſign for the cauſe and origine of Man? Should we ſearch all Nature for one, none ſhall we find capable of producing ſuch an effect. It has not been heard that, Men have been produc'd otherwiſe than by the ordinary means.

It is alſo very probable, That the ordinary motion of the matter the World is compos'd of, would never be able to produce a Lion, were there no ſuch beaſts in Nature; as the ſame motions do not produce Wolves in *England* now, where once they were all deſtroy'd.

But it is at leaſt abſolutely certain, Motion can never bring forth a Spirit, as we have already ſhewn; and that matter being depriv'd of a thinking faculty can never come, by different diſpoſitions and textures, to reflect on and know it ſelf. Thus we muſt neceſſarily acknowledge, That Men are new Creatures, and that all corporeal Nature being in an abſolute incapacity of producing them, it evidently follows, that ſince they are not from eternity, they have been produc'd by a more powerful Being, than is to be found in Nature.

Thus all the inventions of Mankind proclaim Novelty, and diſown Eternity. We find nothing in the World which may be a mark of an Antiquity greater than that, Holy Writ aſſigns it. Beyond 4000 years

we

we have no Historians; since that time we see a continual increase and progress like to that of one coming out of his Childhood, by degrees passes through and advances towards the other riper years of age.

Varro witnesses, that amongst the Arts which were in the world when he writ, there was none of an ancienter date, than a thousand years. Great progresses have always been made, and new inventions found out, to ease the troubles and necessities of man, the higher we ascend the more imperfect shall be found these inventions, and man worse provided therewith We know almost the Origine of all Arts, of all Sciences, of all Policies, of all Empires, of all Towns.

I know a certain Author hath amongst the new Inventions which have lately been found out, gathered together many old ones, which are lost, whereof he has composed a Book under this Title. *Vetera novis augata, nova vetera.* But it is observable in this Book, that these ancient lost inventions were but of small use, and are supplyed by new ones both easier and better, with advantage. Whereas those which have been lately found out, are on the one side so commodious, that 'tis impossible that being once known, they should ever be lost; and on the other so easie, that it is a matter of wonder the world should have been so long in arriving on them.

For Example. What greater benefit can arrive to the life of man, than that we receive from the art of managing in our Works those two great Naturall Agents Fire and Water. The greatest part of what is now done is performed by the force we borrow from these two bodies. The east and in Northumberland seems natural to us to bring them as we have occasion for the most part to where we seek after their pleasant and profitable use.

I may with confidence say, that [illegible] so simple as [illegible] through [illegible] now [illegible] much [illegible] Water and what [illegible] the invention of [illegible]

periſh. Nevertheleſs this ſo profitable Invention is not very ancient; before *Pliny*'s age there was none known. No other art had they to grind Corn, but that of a Quern, turned either by ſtrength of hands or horſe. And though it appears by this Authour, that in his days there were Mills which turned with Water, yet his manner of ſpeaking thereof in his 18 Book. 10 Chap. makes it apparent, the invention then was both imperfect and rare, ſince he mentions it, not as the common way of grinding Corn, whereas, when that once became known; it put down all others.

Moreover there is nothing more natural, more ſimple, than Printing; nor is there any reaſon to fear leſt, that ſhould periſh, which is the means of transmitting all things elſe to eternity. But we have a great deal of Reaſon to wonder how it came to paſs it was ſo long before it was found out. The Ancients knew how to grave on Braſs; it was eaſie therefore for them to think, that by Printing on Paper what they had writ in Braſs, they might in a trice tranſcribe what they had been ſo long a drawing with their Graver. If this thought had come into their heads, and they followed the hint, they could not have been ſo long in bringing it to perfection, and finding out a mixture fit to make Printers Ink; nevertheleſs, 'tis but ſome two hundred years ſince this Invention was found out, which will laſt for a whole eternity hereafter, if the world laſt ſo long.

What may not be ſaid of Gunpowder: what advantages are not thence drawn both for pleaſure and war? What conveniences are there in Fowling-pieces for killing Birds, above thoſe of Bows and *Tillers*, which once were in uſe? and how many Machines of great trouble and ſmall effect are laid aſide, to give place to Cannons and the playing of our Mines? Once there was ſcarce any other means to take walled Towns, than by heaping up earth, ſo as to come to fight hand to hand. Victorious Armies were ſtopt whole half years to take in ſome ſmall places. *Caſar* and *Alexander*, with all their valour, could not in a years time have taken one

one of the ſtrong Towns in the *Low Countries*: Men are too wicked ever to forget an Invention, ſo apt to ſecond and back their Paſſions. All its Materials are alwayes to be had, their preparation not hard, the Experiments eaſie, and yet for all this 'tis not long ſince it came into the world.

The Sea-Card is an Invention of that ſtupendious advantage, that it alone hath brought us to the knowledge of a new World, and by Commerce tyes all Nations together; 'tis a thing ſo plain, that we have reaſon to admire how Mankind could have been ſo long without finding out. For the Load-ſtones quality of drawing Iron having been always known and experienc'd, it is a hard matter to conceive how it ſhould come to paſs that men ſhould never, either by chance or deſign, have left a toucht Needle at liberty, whether ſwimming on the water, or ſuſpended in the air: and this caſe put, without difficulty they would have found out that it turn'd always one way. The ſame would have happen'd, had they hung the Load-ſtone it ſelf in a ſtring, for they might have obſerved, that it alſo would have turn'd one ſide to one Pole, and another to the other.

All theſe inventions with many others are ſo eaſie, that 'tis impoſſible the World ſhould have been for alwayes without finding them out, and they are of that great convenience, that once found it is as impoſſible they ſhould ever be loſt: It is therefore evident that being new, they are ſo many ſenſible proofs of the newneſs of Mankind, ſince Man could never have fail'd of finding them out ſooner had he been from eternity, and that having once found them, he could never have let them periſh.

Thus whatſoever we ſee in the World, fixes us in the belief of its having not been for alwayes, and perſwades us there is another Being above this World, which hath created all other Beings, And 'tis in vain that Athieſts upbraid us with the incomprehenſibility of this Being, as alſo that we our ſelves do acknowledge we cannot conceive it; for being infinite, 'tis not ſtrange it ſhould ſurpaſs the capacity of our Souls which are finite and limited.

limited. Our Reaſon can comprehend, That there are certain things though they be incomprehenſible. But this one incomprehenſible Being once admitted, in ſome ſort we become capable of comprehending all Nature, and we are no more at a ſtand to give a reaſon of an infinite number of things, which without it, would be inexplicable. Bodies are, becauſe God hath created them; Motion is, becauſe he hath produc'd and doth conſerve it. This Body is in this place, becauſe God, having created it in another, it at laſt hath been brought hither by a certain ſeries of changes which are not infinit. There are certain Thinking beings, becauſe God creates them, when he ſees Bodies fitly prepar'd for their reception. Mountains are not yet levell'd, becauſe the World as yet hath not laſted long enough to produce this effect. There are Men, becauſe they ſprung from a Man and Woman whom God created. There are Beaſts, becauſe God when he created the World, fram'd theſe animated Machines and gave them a power to multiply, and conſerve their ſpecies by Generation. There are no Hiſtories which teach further than four thouſand Years, for the World being but ſix thouſand Years old or thereabouts, 'tis not ſtrange that Mankind at the firſt ſhould have apply'd it ſelf to ſuch Arts as were of moſt uſe for conſerving Life. All this is linkt together and agrees perfectly well with what the Scripture teaches us of a God and the Creation of the World.

But thoſe, who deſiring to confine all things within the narrow limits of their own underſtandings, will not allow of this incomprehenſible Being, becauſe they cannot comprehend it, do not avoid the inconvenience they, without reaſon, lay to our charge; nay on the contrary, they do nothing but augment it. Inſtead of one Incomprehenſible Being which they reject, the world and each part thereof becomes incomprehenſible for them; they are forc'd to admit in all things an infinite progreſs and ſucceſſion of cauſes depending one on another, without ever coming to ſome primary and independent one; which of all others is moſt incomprehenſible

A

Diſcourſe

Of the NECESSITY *Of not truſting the Conduct of ones Life to Chance, and of not guiding it by the Rules of Fancy.*

AS ſoon as men come to a ſtate of knowing what they do, they betake themſelves to ſeveral Conditions and Callings, according either as their inclinations carry, or neceſſity or want engage them. The cauſes of their inclinations are various, and often very irrational, and that it is which produces that exotick variety of Conditions and Callings in the world; what for the moſt part directs us to this kind of Life rather than another, is ſo inconſiderable and trivial, that could we remember it, we ſhould be aſhamed of our fooliſh lightneſs.

But beſides this variety of Callings, whereof each is but taken up by a certain number of People, there is a common one, a general Trade which all Men are oblig'd to profeſs, and 'tis that, of being and living like Men. This Calling is of importance infinitely above all the reſt; it comprehends and regulates them all. Others are good or evil, profitable or pernicious, according as they are conformable or contrary to the devoirs of this common one.

In general it may be ſaid, that theſe Duties conſiſt in living and dying as one ought. To live, is to travel towards Death. To dye, is to enter into a Life that ſhall never end. Life therefore is a Journey towards Death; and Death the entrance into a new, and everlaſting Life. But as this entrance hath double Doors, one of which is that of Death, leading to a ſtate of eternal miſery; the other of Life, placing us in eternal happineſs; it is evident, that to live well is to tread the Path that leads to this endleſs happineſs, and to live ill, is to walk in that other, which brings to an eternity of Miſery.

All the other differences, obſervable in the various tracts Men tread in this Life, are nothing compared to this fatal one, which ſprings from the ends of theſe two ways. What way ſoever leads to everlaſting miſery, is unfortunate and miſerable, though all ſtrew'd with Flowers. That which ends in eternal happineſs is fortunate and good, though all be ſet with Thorns and Briars. In all the ways Men take, good and evil are to be found; it would be a thing of great difficulty to chuſe well, ſhould one conſider only the eaſe, readineſs, and pleaſure of the way.

And amongſt Men there are few who conſider more; yet is there ſcarce any kind of Life that has not been voluntarily taken up by ſome, as the moſt pleaſant of all others. Nor are Men the moſt irrational in this particular. All things in the World ſeem to run to a certain kind of Ballance. The good and bad fortune of ſeveral conditions is ſo even-ſpaced, that almoſt equal proportions of both are to be found in all. So that Men's errour almoſt conſiſts in imagining that any one is either happier, or more miſerable than his neighbours. Whereas the truth is, all conditions are much-what equally fortunate, or miſerable.

'Tis not here the proper place to inlarge on this particular, nor to make out how Cuſtoms, Imaginations, and Paſſion create this equality of good and evil in all ſorts of conditions. Yet, let theſe have what power they will to take from us the ſenſe of misfortunes,

or

or reliſh of proſperity, nothing is capable of deſtroying that inequality which is deriv'd from the laſt ends of theſe two ways. This inequality being ſo dreadful, is alſo viſible, that, were men rational Creatures, they would only mind it, they would only buſie themſelves about finding out the way that leads to eternal happineſs, and ſhunning that which hurries them to everlaſting misery.

It is the particular care of Travellers to learn the way which leads to the place they are going to. We ſee none ſo fooliſh as to ſeek out a Coach, a Boat, or good Company, without taking care whither this Coach, Boat, or Company will conduct them.

But this piece of unadvis'd fooliſhneſs, which none are guilty of in Journeys they take from one place to another in this World, is very common amongſt Men in that great and general Voyage of their whole Life. They all, how unwilling ſo-ever, travel towards Death. The indiſpenſable Law of Nature preſſes them forward, and will not give them leave to make the leaſt halt in this Journey. They know the two Havens this Life leads to, the greateſt part of Nations own their being perſwaded of them. And yet the conſiderations of this double end, the one ſo terrible, the other ſo deſirable, has ſcarce any influence on the choice they make of a way to walk in during their Life. They inform themſelves particularly of all other things, they are wary not to be impos'd on; they take a care for all neceſſaries and conveniences for their other Journeys; but for this, they chuſe it with ſo little judgment and foreſight that there's nothing in the World wherein they are leſs wary, and more careleſs.

Let any one ask of Men, whither they go, they would all anſwer with one voice, we are going towards Death, towards Eternity; that each ſtep they make, ſets them forward towards this dreadful end, and that they are even ignorant, whether that very ſtep they are now making will not bring thither. For all theſe ways have that of common, that in none 'tis known how near we are to, or far from, our journeys end. But ſhould one further ask, why they rather chuſe this way, than

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mutual agreement betwixt our thoughts and actions. We think as we act, and act as we think; and so are far from condemning our selves, because our will always follows what our understanding prescribes; and that never fails to prescribe what the will desires.

Wherefore this sentence of *Seneca*, that all Fools are dissatisfied with themselves, *Omnis stultitia laborat fastidio sui*, is very true in one sense, though it be as false in another. And it may on the contrary be said with more truth, that it is the property of a Wise-man to be displeas'd with himself: *Omnis sapientia laborat fastidio sui*: because their deeds never perfectly correspond to their light and knowledge. But Fools for the most part are content and well-satisfied with what they do, because their reason and life agrees: And accordingly the Scripture teaches us when it says, that the Fool is full of his own ways; *Viis suis replebitur stultus*; that is, he is content and satisfied therewith, There being therefore in men a connexion betwixt their reason and conduct, it follows that reason in them takes as different shapes as there are different humours and ways of living; and this with ease may be observ'd by any who near at hand considers the life and practises of Men. For a small attention is only requisite to observe, that every one hath his peculiar Principles and Maxims, whereof he according to his own humour frames a Morality for himself.

These Maxims and Principles of Morality are the Rules he makes use of to chuse the way which leads to eternal Life or Death. For the order of each Man's actions makes up the way he walks in during Life; and these actions are squar'd according to the Maxims by which he guides himself. So that, since there are an infinite number of false wayes, that is, of disorderly and irrational Lives, so must there also be as many ill and false Moralities.

Thus there is not onely a Morality proper for Christians, another for *Jews*, *Turks*, *Persians*, *Bracmans*, *Chinese*, and *Brasilians*, consisting of Maximes common to each of these particular Sects; but even amongst those who

who profeſs the ſame Religion there are often different Moralities according to the diverſity of Profeſſions. Magiſtrates have one Morality; Gentlemen have another: There are Moralities proper to Souldiers, Merchants, Tradeſmen, Artificers, and even to Thieves, Banditts and Pyrates; ſince theſe People have certain Rules they obſerve amongſt themſelves with as much fidelity as other Men do their Laws; and ſince they, like the reſt, mould their conſciences ſo, as to approve of this their kind of living.

In fine, deſcending to each Man in particular: we ſhall find that, beſides the general Maxims in which they agree with thoſe of the ſame Religion and Profeſſion, they have over and above certain peculiar ones pickt up here and there, or elſe fram'd by themſelves, out of which they compoſe a Morality quite different from that of other People.

It is a ſurprizing wonder to ſee the confus'd galimaufry of Maxims that make up the Morals of particular Perſons: A leſs variety is not to be ſeen in the Viſages of Men, which are nevertheleſs ſtrangely different. But that which is yet more aſtoniſhing, and which more fully layes open the exceſs of blindneſs in Man, is that prodigious levity he ſhews in entertaining the moſt important Maxims for his conduct; the ſmall care he takes to diſtinguiſh Truth from Errour, and the obſtinacy wherewith he embraces theſe, as if they were the moſt aſſur'd verities in the world.

Their *All* is at ſtake, ſince an eternity of good or ill is to be had. Every ſtep they advance brings them nearer to the one or other. Is it not then evident, That their principal care and application ought to be about learning the true Rules which they ought to follow, in guiding their Life, and about endeavouring to diſtinguiſh them from that innumerable number of falſe erroneous Rules, which are follow'd by ſuch as depart from Truth. Nay, even this variety of Maxims which hath vogue amongſt Men, ought to teach them this Leſſon, That it is not ſo eaſie a matter to find the way out which leads to Life, ſince it is not yet agreed a-

mongſt them which it is. Were it viſible, it would draw all to it by its own luſtre: and if there were any to be found ſo devoid of reaſon as to refuſe to walk in it, yet would there be none ſo blind as not to perceive that it was the right way.

In the mean time about what do they employ their thoughts leſs, than about learning the way how to live? For the moſt part without judging, they lay hold on the firſt Maxims that are propos'd; theſe they never queſtion nor examine, as if it were certain the firſt inſtructions ſhould ever prove the beſt.

This is moſt particularly evident in the choice of Religion, which of all others is a thing of greateſt importance, and which in moſt People compoſes a very conſiderable part of their Morality. For there is no raſhneſs like that which makes the greateſt part of Mankind follow one Religion ſooner than another.

I except hence Chriſtian Religion, which has ſo great and peculiar a ſplendor for its Sanctity, Antiquity, Miracles and Prophecies; that its followers once ſtruck with this extraordinary luſtre, not to be found elſewhere, cannot be accus'd of raſhneſs in preferring it forthwith before all others. Beſides it has this advantage, that the more we penetrate into its Myſteries, the more light is diſcover'd: whereas all others cannot abide the leaſt ſcrutinie or *Examen*.

I ſpeak then onely of thoſe Religions which are in vogue in the greateſt part of the World, and which joyn'd together are of far greater extent than Chriſtian Religion. There's nothing more extravagant than their ſeveral Beliefs; and if one had a deſign to invent Opinions that ſhould be ridiculous without reaſon or likelyhood, one could not have better ſucceſs than the Authors of theſe fantaſtical Religions have had. They are neither ſupported by Miracles, Prophecies, nor any thing elſe that is capable of perſwading any that has never ſo little judgment. Whatſoever we know by Reaſon, Experience, Reading of Hiſtories, utterly over-throws and convinces them of falſity. How comes it to paſs then that they are follow'd by three parts of the

the World ? how comes it that *Mahometiſm* alone is poſſeſt of ſo vaſt a ſhare of the Earth ? Let the queſtion be put to the *Brachmans*, *Chineſes*, *Tartars*, and *Turks*, Why they follow the Religion they profeſs? If they have never ſo little honeſty, they will anſwer nothing elſe, but that they follow it becauſe their Fathers have done ſo before, becauſe 'tis the Religion of their Kinsfolk, Friends, Countrey and Prince. Here's all the ground of their Belief : Notwithſtanding all this, the leaſt dram of Common ſenſe ſuffices to ſhew the ridiculouſneſs of this reaſon. For on this ſcore every Religion would be true, in the Countrey where it is profeſt. But let it be as erroneous and falſe as it will, the generality of the World is not capable to make head againſt it ; their minds ſhrink under it ; they yield to it without reſiſtance, and ſettle it as a foundation of all their Life.

Chriſtians are only they whom, as I ſaid before, one may exempt and free from this unadviſedneſs, although amongſt them there be many who are Chriſtians on the ſame ſcore that *Turks* are *Turks* ; to wit, Onely by the force of Example without any divine adheſion in their hearts, without any ſolid light in their Underſtandings. But as it is true in general that the Morality of all Chriſtians is very ſolid in the Principles it derives from this Heavenly Religion, ſo alſo it is true that it is very fantaſtick and very ill-grounded in the minds of moſt who wear the Name of *Chriſtians*, becauſe they know not the bottom of their Religion ; becauſe they give themſelves the freedom, as others do, of framing to themſelves other Maxims, according to their capricious humours. The Principles they draw from Chriſtian Religion compoſe but a ſmall ſcantling of their Morals. They have a number of others taken up by chance and without examination, by a raſhneſs like to that we have obſerv'd in others not enlightn'd by Faith. The Example of Friends and of thoſe with whom they live, the Diſcourſes of ſuch as converſe with them give them many others, without their taking notice of them. Self-love, a ſecret deſire of juſtifying what they do in

paſſion, furniſhes them with others, as has been ſaid. They at adventure judge often of occurrences that befal them, and theſe judgments remaining in their memories, and being back'd by Self-love, which looks on them as productions and priviledges that appertain to it, ſerve for Principles to judge by in the like occaſions. And thus they frame to themſelves a Morality that is little leſs irregular than that of *Indians* and *Mahumetans*.

They think they ſtand in need of Maſters and Teaching for all things elſe: They ſtudy theſe with ſome care; they ſhew a docility towards their Teachers. There is onely the Science of living which they either learn not, or deſire not to learn; or elſe they learn it with ſo little care and application, that it ſeems they ſcarce think it worth their pains.

They make choice of good Artificers, Phyſicians, Lawyers; here they fear being deceiv'd in matters of the ſmalleſt conſequence. But they miſtruſt nothing, when nothing leſs than their Salvation or Damnation is at ſtake. Here every Director is learn'd and ſufficient, the firſt that comes is good, and they rely on him with a ful and perfect ſecurity. Thus we boldly begin the journey of our Life, without ſearching after other light than ſuch as theſe fantaſtical Maxims furniſh us with, and wherewith we have raſhly loaden our Underſtandings.

Where are they to be found, who are ſeriouſly toucht with a fear of going out of their way, and following ſome ill track? who deſire nothing more than to find that true Light, which may conduct them; and who make this ſearch their great and moſt ſerious imployment? Where are thoſe who miſtruſt themſelves, who walk with fear and trembling, and who continually watch how and where they place their ſteps? There are ſome without queſtion, becauſe there are ſome Juſt and choſen ones; but there are but few, becauſe the number of theſe is ſmall. The generality of the World goes on boldly without fear, without miſtruſt, without forecaſt, without reflection, and raſhly running after their paſſions and humours make great haſt

towards Death, till they come to that dreadful period, which manifeſts to Men what they have refus'd to do; but manifeſts it ſo, that thence they ſhall receive no advantage, whilſt it draws from the bottom of their hearts theſe words full of deſpair: *Ergò erravimus à viâ veritatis, & juſtitiæ lumen non luxit nobis & Sol intelligentiæ non eſt ortus nobis. We have gone aſtray from the ways of truth, the Light of Juſtice hath not ſhined on us, nor has the Sun of knowledge riſen for us.*

Whilſt I affrighted conſider the raſh and wandring ſteps of the greateſt part of Mankind, leading them to Death, and that an eternal one, methinks I ſee a ſtrange Iſle ſurrounded on all ſides with precipices, overcaſt with dark clouds, ſo that it cannot be ſeen, and invironed with a torrent of Fire ſwallowing up all thoſe who fall head-long from the top of its precipices. All the ways, all the tracks of this Iſle lead to theſe precipices except only one, which being both narrow and ill to be found leads to a Bridge, by which this torrent of flame may be paſs'd, and the traveller carried over to a place of ſecurity and light.

In this Iſle there are an infinite number of Men, who without intermiſſion are forc'd to march forward: an impetuous wind drives them on, and will not give them leave to make any ſtay: they are told nevertheleſs that all ways end in precipices, except one by which they be ſav'd, but that this is very hard to be found out.

Yet notwithſtanding this advertiſement theſe without enquiring for this happy track, and as if they perfectly knew it, begin their journey, are only taken up, with the care of their Equipage, with a deſire of domineering over their Fellow-travellers in the ſame unfortunate Road, and with ſeeking after ſeveral divertiſements they may meet with in their journey. Thus they inſenſibly come to the brink of the precipice, whence they are caſt into this torrent of fire, which ſwallows them up for ever.

Whilſt there is only to be found a very inconſiderable number of wiſe Men, who with care look out for this narrow path, and having found it, walk therein with

great circumſpection; and thus finding the means of avoiding the precipices, and paſſing ſafe over the torrent, at laſt come to a place of ſecurity and reſt.

Perhaps he who ſpoke theſe words to God Almighty, *Torrentem pertranſivit anima noſtra, forſitan pertranſiſſet anima noſtra aquam intolerabilem*, had framed in his mind ſome ſuch image as this, which though never ſo frightful comes yet far ſhort of the truth I had a mind to repreſent. Spiritual things are ſo elevated that no Imagination can reach them: Any thing of image is infinitely ſhort of their real greatneſs. There is no proportion betwixt this torrent of fire ſwallowing up ſuch as fall from the precipices of this imaginary Iſland, and that of Hell which ſwallows up ſuch as depart out of this World by the gate of Death, having wander'd all their Life-time out of the ways of Juſtice. And yet this repreſentation, as imperfect as it is, ſuffices to make one comprehend, that the only Wiſdom of theſe Travellers would be to ſeek out the way which might ſave their Lives, and to continue walking therein to the laſt; and that all thoſe who ſhould not be concern'd to find it out, were fooliſh and miſerable. It ſuffices to make one conceive, that what curioſity ſoever we have to know other things, all ambition to lord it over our Companions, all that puther to ſeek out pleaſures, are not onely vain and ridiculous, but are alſo the effect of an incredible ſtupidity. What then is to be ſaid of the truth whereof this draught comes ſo ſhort, and what ought we to think of the blindneſs of Men who have ſo ſmall a care to be taught the way of Salvation? who live and jogg on at adventure, thinking on nothing but to take their pleaſure in this voyage of Eternity.

It is to draw Men out of this brutiſh temerity throwing themſelves head-long into Hell by following their capricious humours and fancies, That God in the Scriptures exhorts them to give ear to Wiſdom, and open their hearts to underſtand it. 'Tis for this reaſon he exhorts them to ſeek for it as the Covetous ſeek for hidden treaſure; *Si queſieris eam quaſi pecuniam, & ſicut theſauros*

thesauros effoderis illam: That he commands them to look on it as their Substance, their Inheritance, their treasure. *Posside Sapientiam, posside Prudentiam; & in omni possessione tuâ acquire Prudentiam.* For this Wisdom which he commands them to seek, is nothing but the Light that is necessary for them to walk well in the darkness of this Life, and to regulate their actions according to the Justice and Law of God; and it wholly consists in knowing the path they ought to keep to arrive safe at Heaven. Wherefore he says expressly, *That the wisedom of him that is truly cunning, is to know his own way: Sapientia callidi est intelligere viam suam.* The Scripture calls it the Science of Salvation, *Scientiam salutis*; because it alone is able to conduct us thither; and all other without it are but Sciences of Death.

Behold here the true science of Men! 'tis to know their way, that is, the way of Salvation, the way of Peace, the way of Heaven. Their happiness consists in acquiring this Science, but the means to acquire it is to set that value on't, which it deserves. Wherefore the Scripture says again, That the *beginning of Wisedom is to esteem Wisedom one's treasure, and to prefer it before all things else we can have in this World. Præcipuum sapientia posside: Sapientiam, & in omni possessione tuâ acquire Prudentiam.* For God hath ordain'd that this Science so necessary to Men should be such as should depend more on their hearts than on their Understandings and Wit; and that it should not be found by those who desire it not, or who desire it not so much as it deserves. They never miss finding who seek it with their whole heart and desire.

Thus the greatest advance we can make towards Wisdom is to desire it, to seek after it sincerely, and to be throughly struck with the sense of that dreadful misery which is found in guiding one's Life by chance, and in following rashly Maxims receiv'd without judgment, which the Scripture calls *walking after ones own thoughts, and doing their will*; in not knowing whither one goes, and in being unconcern'd whether the way we walk in leads to Life or Death.

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My deſign in this Diſcourſe was only to beat down this monſtrous ſtupidity, and to perſwade, if I can, thoſe who ſhall read this Piece, and have not yet made ſufficient reflection on its Theme; That it is a horrible blindneſs to buſie ones ſelf, as moſt of the World does, with thoſe things which uſually take up our thoughts, to learn Arts, Exerciſes, Sciences, and not to learn the great Science of living, that is, The Science of guiding one's Life, ſo as is requiſite to ſhun an eternity of evils wherewith we are threatn'd, and to arrive at that Everlaſting happineſs which ſhall be the recompence of the Juſt.

For when once this thought is ſtrongly ſettled in the heart and underſtanding, and that it becomes our predominant affection, It does not onely put us in the way of finding Truth, ſets us on work to ſeek it, and open our eyes to ſee it; but it is able above all things elſe to diſſipate that illuſion which hides it, to wit, That doubleneſs of heart, ſo often obſerved in Scripture, which make us apprehenſive and fearful of knowing our Duty, leſt the obligation of complying therewith, when once known, ſhould urge and preſs us too much; or that we ſhould be forc'd either to renounce and forſake our paſſions, or at leaſt not to follow and humour them but with a remorſe of Conſcience, which would incommode us, trouble our repoſe, and blaſt our content and pleaſure.

GRANDEUR.

PART I.

Of the Nature of Greatness, and of the Duty of Inferiours towards Great men.

§. 1. MEN have of Greatness contrary thoughts, which nevertheless spring from the same root of their own natural corruption. They love and hate it, they admire and contemn it. They love it, because in it they see whatsoever they desire, riches, pleasure, honour, power. They hate it, because it humbles and bears them down; and makes them sensible of the want they are in of the goods they love. They admire it, because it dazles them. They contemn it also, sometimes, or at least seem to do so; that, in their own imagination, they may raise themselves above the Great; and thus build an imaginary Grandeur, by pulling down those, who are the Object of the Vulgar's admiration.

§. 2. Though all these various sentiments are human, nevertheless it must be granted, that those which incline us to honour and esteem the Great are much the stronger and the more active, because they look towards the

the moſt natural objects of concupiſcence: whereas hatred for greatneſs, is in ſome ſort ſtifl'd by the continual need we have of Great ones, which inſenſibly gives the Soul a bent to reſpect and eſteem that ſtate. We deſpair of riſing as high as they, and ſo chuſe to partake of their favours by ſubmitting our ſelves to them.

§. 3. Humane contempt of Greatneſs is only to be found for the moſt part in a certain Generation of Men, who palliate their pride with the name of Philoſophy, and who, ſince they cannot ſatisfie their ambition in becoming great, at leaſt pleaſe and ſatisfie a malignant humour they have, in leſſening and abaſing thoſe that are ſo. *Since we cannot arrive at Greatneſs, let us take revenge by ſpeaking ill of it*, ſaid *Montagne* pleaſantly enough, to expreſs this natural ſentiment of pride.

If perchance ſome Philoſophers have been found, who having reaſon enough to be well pleaſed with their condition, as the World goes, have yet made a ſhow to contemn Greatneſs in their Diſcourſe and Writings; this has happen'd through a vanity yet more ingenious and fine-ſpun. Theſe People have been wondrous careful not to part with their riches effectually; and *Seneca*, with much caution, hath ſtrengthened himſelf with Maxims againſt this real quitting of this wealth. *It is*, ſays he, *the part of a weak Soul not to be able to bear a great fortune. Infirmi eſt animi pati non poſſe divitias.* For what purpoſe then are all theſe fine diſcourſes againſt Great ones, and their wealth. Even to joyn together that human glory of Greaneſs with that Philoſophical one of ſlighting and contemning it; to the end he might be eſteem'd not only by the Vulgar, but alſo by Philoſophers and Men of Learning.

§. 4. We ought not then to follow the Dictates of Concupiſcence in the ſentiments we muſt have for, or againſt the Great; nay, we ought to miſtruſt our very Reaſon, becauſe of that commerce and tye it has with thoſe paſſions, which corrupt its judgment in the things they are concern'd in; we muſt ſeek out ſome ſurer, and leſs ſuſpected lights; and it is impoſſible to find out any

ny but in Chriſtian Religion, becauſe it alone thoroughly knows Concupiſcence, and ſo can deveſt Greatneſs of thoſe falſe advantages wherewith our ambition hath adorn'd it, and ſettle on it thoſe true ones the malignity of our Nature would take from it.

§. 5. There's nothing Eſtimable in the things of this World but what God has plac'd there according to what's ſaid in the Goſpel: *Non poteſt homo accipere quicquam niſi fuerit ei datum de Cœlo.* Whatſoever comes from God is good, and deſerves eſteem: all the productions of ſelf-love we muſt contemn and hate. In Great ones therefore we ought to eſteem what God has beſtow'd on them, and contemn what they have from Concupiſcence. Now it belongs to Religion to diſtinguiſh betwixt the one and the other; and to diſcover to us, what Perſons of Quality really received from God, from what they have from the errours and illuſions of Men.

§. 6. This Principle once ſettled, it is eaſie to perceive that the common Idea Men frame to themſelves of Grandeur, is altogether falſe and deceitful; becauſe it is only grounded on the falſe judgements and illuſions of their own hearts. For this is the way they take to frame this Idea. They love power, riches, pleaſures: they ſee that the Great are Maſters of theſe. Hence they eſteem them happy, and prefer their condition before that of others who want theſe; and by this preference they raiſe them above the reſt of Mankind. This judgment is already falſe and deceitful: For pleaſure, riches, and power, are not real goods, only Concupiſcence takes them for ſuch; whereas Reaſon enlightn'd by Faith eſteems them great evils, becauſe they are great obſtacles to devotion, and our eternal Salvation. But men ſtop not here: For as they ſee the judgment they have paſs'd on the condition of Great ones is not peculiar to themſelves, but that the greateſt part of Mankind has the like ſentiments of eſteem and admiration, they ſettle this judgment which they ſee in themſelves, as well as in others, as a Baſis whereon to raiſe Greatneſs yet higher; and thus they conſider

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Great ones as ſurrounded with a crew of admirers, exalting them infinitely above the heads of other Mortals.

This is the Idea Concupiſcence gives of Greatneſs, but a ſmall light will ſuffice to diſcover its illuſion. For all theſe judgments, hoiſing the Great above others, being only vain fancies, bred out of the corruption of Man's heart, it is manifeſt that Grandeur built thereon, is nothing but a meer ſhadow and phantaſm without any ſolidity.

§. 7. Philoſophy may lead us thus far; but if we ſee no other light but what it hangs out, we may well, whilſt we free our ſelves of one errour, run into another, which is to believe that the Great deſerve no honour or reſpect at all. And the truth is, this concluſion would neceſſarily follow, were Greatneſs only built on this confus'd heap of falſe-judgments and falſe-goods: for I ought not to reſpect a Man becauſe he is more miſerable than my ſelf. And that illuſion which makes the Great believe they are happier than others, becauſe they appear ſuch to a number of a buſed People would deſerve only our pity, not our reſpect and eſteem.

§. 8. In the mean time the Scripture tells us there is an honour due to Perſons of Quality, and that Chriſtian Piety ought to comply with that Duty. Now Piety having Truth for an inſeparable Companion, cannot beſtow honour where none is truely due. One may even aver that there is ſomething in Greatneſs which God has plac'd there, ſince the Scripture on the one ſide aſcertains us, that the Great are to be honour'd; and on the other teaches, that all honour is due to God alone, *Soli Deo honor & gloria.* Hence it follows, that we may honour God when we honour the Great, and that there is ſomething of Divine in them which may terminate the honour we give them, But to know what this is, it is neceſſary to go up to the firſt eſtabliſhment and origine of Greatneſs.

§. 9. Concupiſcence, Reaſon, and Religion, combine together to frame this condition we call Greatneſs. Concupiſcence deſires it out of pride; Reaſon approves it

it becauſe neceſſary for Mankind; and Religion authorizes it by Warrant from God Almighty. To know how this comes to paſs, we muſt conſider that if Man had remain'd in the ſtate of innocence, there had been no one greater than the reſt; for being born equal, they would all have remain'd in the ſame equality of Nature. Man is not properly made to command other Men, as St. *Gregory* ſays, becauſe his will is not the rule of anothers will; and becauſe God's will is the only rule of them all, which would, before original ſin, have been ſufficiently known to all without learning it from others.

§. 10. If then Greatneſs be not always a deordination in it ſelf, yet at leaſt is it always an effect of the diſorder of Nature, and a conſequence of ſin. For as the ſtate of innocence cannot admit an inequality, ſo that of ſin cannot endure equality. Every one would be Maſter, and tyrannize over others: And as it is impoſſible all ſhould ſucceed in theſe pretenſions, there is a neceſſity that either reaſon ſhould reduce things to order, or force; and ſo the ſtronger become Lords, whilſt the weak remain Subject.

§. 11. Reaſon doth not only ſee that the ſubjection of ſome to others is inevitable, but alſo that it is advantageous and neceſſary. Reaſon knows, that ſince ſin, Man has too little light to guide himſelf by, even in things of a civil life; and that the will is too corrupt to maintain him in peace and a regulated orderly way of living. Reaſon therefore ſees, that it is neceſſary that ſome groſs Law ſhould be made to bind him to his duty, and this is the Law of Empire and Dominion: Thus it perceives that it is convenient that Laws ſhould be made, and Politie eſtabliſh'd; and that the power of ſeeing them obſerv'd ſhould be confer'd on ſome certain Men. Reaſon allows that human affairs ſhould be orderly managed, and that to avoid diſputes, precedency ſhould be given to ſome above others. In a word, it does not only conſent to the eſtabliſhment of Greatneſs, but it looks on this ordination

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as the Maſter-peice of human Wit, and a thing of all others the moſt uſeful in the World.

§. 12. Though Concupiſcence affect Greatneſs, and Reaſon approve its eſtabliſhments; yet are neither the one nor the other warrant enough to make it become lawful. Man belongs not to himſelf, neither he nor others are at their own diſpoſe. God alone is their Soveraign Lord; and to acknowledge, or eſtabliſh any Superiour without his order, is an incroachment on his Prerogative. If a crew of Slaves packt together in a Priſon ſhould beſtow on ſome particular one the right of life and death over others, their Maſter would laugh at this raſh government; and would puniſh him, who us'd this right as an Uſurper and Tyrant; becauſe 'tis a right belongs only to him, and he only can transfer or communicate it to another. This is our caſe, in reſpect of God Almighty; that is, we are his Slaves, and without his order cannot diſpoſe of our ſelves. In vain therefore ſhould Men beſtow on ſome one amongſt them the right and power to govern the reſt, if God did not warrant their choice with his authority. And for this reaſon, according to the Doctrine of St. *Auſtin*, our puniſhments would be murders and homicides, did not God Almighty, who is the only Lord of Life and Death, give a power to make thoſe dye, who violate the Laws of Nature, and diſturb human Society. But from Scripture we learn that he has given this power, and by his authority confirm'd theſe human conſtitutions; that he approves that Men link themſelves together by Laws and Forms of Government, and that he gives leave to make choice of ſome amongſt the reſt to ſee them obſerv'd; and communicates his power to thoſe, thus choſen, to govern ſuch as are plac'd under them.

§. 13. Theſe are not idle ſpeculations: they are truths decided by Scripture. For it is the Apoſtle Saint Paul, who teaches, that all power is deriv'd from God, *Non eſt poteſtas niſi à Deo*: That they are eſtabliſhed by God; *quæ autem ſunt, à Deo ordinata ſunt*: And that who reſiſts power reſiſts the Ordinance of God:

God: *qui reſiſtit poteſtati, Dei ordinationi reſiſtit*: that the Governours of the People are the Miniſters of God, to reward the good and puniſh the wicked; *Dei miniſter eſt tibi in bonum, Dei miniſter eſt tibi in iram.* And thus he beſtows on Princes the ſame Title he allows himſelf, as an Apoſtle ſays, *ſic nos exiſtimet homo ut miniſtros Chriſti.*

By this it appears that Greatneſs is a participation of God's power over Men, which he beſtows on ſome for the good of others; that it is a charge he entruſts them with: And thus nothing being more real and juſt than God's power and authority; nothing alſo is more juſt and real than Greatneſs, in theſe to whom he hath effectually communicated it, and who are not Uſurpers of it.

§. 14. Out of this Doctrine it is eaſie to comprehend how that Monarchy and other Forms of Government ſpring originally from the choice and conſent of the People, and yet the authority of Monarchs comes not thence, but is deriv'd from God only. It is true he hath given the People a power to chuſe a Government. But as the Election of thoſe who chuſe a Biſhop, does not make and conſtitute him one: for the Paſtoral authority of *JESUS CHIRST* is confer'd on him by his ordination: So is it not the ſole conſent of the People which makes Kings, but it is God's communicating with them his Regality and Power, which makes them lawful Kings, and gives them right over their Subjects. And for this reaſon the Apoſtle does not ſtyle Princes Miniſters the People; but Miſtniſters of God; becauſe from him alnoe they hold their power.

§. 15. Hence a conſequence of great importance may be drawn in favour of ſucceſſive Monarchy; and it is this: Although the eſtabliſhment of this kind of Government once depended in its firſt ſetting upon the People, by the choice of ſome one Family, and by their conſtituting this way of ſucceſſion in the Kingdom: Nevertheleſs this conſtitution once made, it no more reſides in the People's choice to change it afterwards. For the power of making Laws no more re-

ſides in the People when they have once deveſted themſelves of it, and who had all imaginable reaſon to do ſo, nothing having been more for their good; but is transfer'd to the King, to whom God communicates his ruling power. And thus as in a ſucceſſive Monarchy the King never dyes, ſo the People being never without one, they never come to be in a capacity to make new Laws to alter the order of ſucceſſion; to do which they have never ſufficient and lawful authority, ſince it always reſides in him whom God hath given it, according to thoſe conſtitutions to which the People willingly once ſubmitted themſelves.

§. 16. From hence alſo it is evident, that it is never lawful for any to rebel againſt his Soveraign, nor to engage in Civil-wars againſt him. For War cannot be rais'd without authority, and that a Soveraign one, ſince by it People are put to death, which ſuppoſes a right over Life and Death. Now this right in a Monarchical ſtate only belongs to the King, and thoſe who exerciſe it under his authority. Thus thoſe who rebell againſt him being deſtitute of this Authority, commit as many murders as they cauſe Men to die, ſince they are the cauſe of their death, without any power or order from God. It is in vain to juſtifie theſe under pretence of abuſes in the State, which they would ſeem to redreſs. For no abuſe is ſo great, as to give Subjects a right to draw their Sword; for they have no right to the Sword, and cannot uſe it but by command from him, who wears it by order from Almighty God.

§. 17. This Regal Power, this Right to govern Nations, which eſſentially belongs to God, and is by him communicated to ſome for the good of others, reſides in Kings in an eminent degree; but from them is deriv'd to all their Miniſters, who are employ'd to rule the People under them, and maintain order. So that it comprehends all Authority whatſoever, that gives motion to, and regulates the Affairs of State; whoſoever is a ſharer herein, is God's Miniſter for that part he has of his Authority.

§. 18. It

§. 18. It seems there are in Governments certain Greatnesses that confist more in place than authority. Such is the Quality of Prince of the Blood. Which Places its owners in a more eminent rank above others that want it, but [illegible] at least if it be not join'd to some other Character or Office. But even this Rank has its kind of Authority, and is, like others, deriv'd from God's order. For there being a necessity that Human affairs should be regulated, and since they cannot subsist without order, it is requisite to establish these Preeminences, so that some shall have a right to be prefer'd before others. And this preference hath with justice been granted to Princes of the Blood, as a consequence of the very nature of successive Monarchies. For this form of Government consisting essentially in the choice the People have made of a certain Family whereby to be govern'd, it is evident, that as all those of this Family have a right to the Regal Dignity, and in their turn may come to have it; so it is necessary, that the People should be accustom'd before-hand to respect them more than others; it being otherwise a matter of difficulty, that the People should have those sentiments of respect and submission due to Kings, for these Princes, when they effectually come to the Crown.

§. 19. By these Principles, a Solution may be given of the Question propos'd touching what it is, that makes the Great worthy of our respect: It is neither their riches, pleasures, nor pomp; 'tis the share they have in that Regality which belongs to God, and which we ought to honour in their Persons according to the proportion they participate thereof; it is the order where God has plac'd and dispos'd of them by his providence. Thus this submission, having for object what is really worth our respect, ought not only to be exterior and Ceremonious; but interior, that is, it ought to carry with an acknowledgement of a real Superiority and Grandeur in those to whom we give this kind of honour: And for this reason it is that the Apostle commands Christians to be obedient to higher Pow-

ers, not onely for fear, but alſo for conſcience ſake: *Non ſolum propter iram, ſed etiam propter conſcientiam.*

§. 20. The pomp and ſplendour which uſually accompanies the Great, is not that which makes them really worthy of our reſpects, though it be that which makes them honour'd by the greateſt part of the World: but becauſe it is requiſite they ſhould have this reſpect pay'd them, it is all juſt and equitable that Grandeur ſhould be join'd to this exterior Magnificence: For Man is not Spiritualiz'd enough to reſpect in them the authority only of God, if they do only ſee them in a ſtate that is the uſual object of their contempt and hatred. Thus, that Greatneſs may make that impreſſion on the mind which it ought, it is but fit it firſt ſhould work on the ſenſes. This makes it neceſſary the Great ſhould have Riches in proportion to the Degree they hold: for by Riches they preſerve that good-will, which is requiſite for their condition, and without which it would become uſeleſs to others. 'Tis a groſs viſible errour, which *Tertullian* teaches in his Book of Idolatry *cap.* 18. *That all the marks of Dignity and Power, and all the ornaments annex'd to Office, are forbid Chriſtians, and that* Jeſus Chriſt *hath plac'd all theſe things amongſt the pomps of the Devil, ſince he himſelf appeared in a condition ſo far from all pomp and ſplendour.* For Chriſtian Religion never thwarts true Reaſon; and if our Saviour did not take on him this exterior Magnificence, it was not becauſe he abſolutely condemn'd it; but becauſe that humble deportment was conformable to his Miniſtry, in which he did intend to ſhew, in his outward way of living, the interiour diſpoſition of mind his Diſciples ought to have. Great ones therefore muſt learn from the Life of our Saviour *JESUS CHRIST*, not to be in love with Pomp and Splendour, but not effectively to lay it aſide, without God inſpires them to leave the World for good and all. but we ought not to wonder at this exceſs of *Tertullian*, ſince he teaches in the ſame Book, That Chriſtians are forbid to paſs judgment, on the Life and honour of Men, which is contrary to the Doctrine and practice of the Church.

§. 21.

§. 21. The exterior reſpects given by inferiours to the Great, are other, lawful attendants on their Condition. For though theſe perhaps in their origine be but the inventions of Man's pride, which perhaps enjoys its Greatneſs better by ſeeing the affection of others; yet ought we to acknowledge that theſe reſpects and differences are in themſelves both civil and juſt; and that though Pride had firſt the Reaſon ought to have brought them in fashion. For it is but civil and reaſonable, that the Great ſhould be honour'd with a ſincere and true acknowledgment of that power of God which has rais'd them above others. That to make an averſion from ſubmitting to, and as it were adoring others above himſelf, that to accuſtom the mind and Soul thereunto, it is neceſſary that it ſhould ſo the very Body be brought to it: the Soul by ſeeming taking the like bent and poſture, and making as much as from the outward ceremony to what is real. And for this reaſon it is but fit, that theſe exterior reſpects ſhould carry with them ſomething of ſervitude, which if it would not be perceiv'd that they are civilities to honour the great; but that they might be practiſed only for that pleaſure and convenience that men find in them, and ſo be indifferently given to all: and thus the Soul would not intend to pay the acknowledgments of Reſpect for thoſe who are but men.

§. 22. Thoſe who have ſaid that there are two ſorts of Greatneſs, the one Natural, the other of Eſtabliſhment; We only owe Natural Greatneſs that conſiſts in eſteem and ſubmiſſion of mind to the Endowments, and that to Greatneſs of Eſtabliſhment reſpect of the like nature ought to be given to, that is, certain Ceremonies invented by Men to the Dignities they have ſet up, ought further to add, to make this opinion throughly ſolid, that the Ceremonies ought to ſpring from an inward ſubmiſſion of mind, by which we acknowledge in the Great a true ſuperiority: For their Condition, as we have ſaid, it, as we have ſaid, a certain participation of Authority, is worthy of a true and

and it is ſo far from true, that the Great have a right to exact from us an exterior ceremonious deportment, without any ſympathizing motions of the Soul; that on the contrary it may be ſaid, they have only a right to exact this outward Reſpect, that they may thereby imprint in our ſouls thoſe juſt inward ſentiments which we ought to have of their Quality: So that when they come to know certain Perſons ſo well, as to be fully aſſur'd they are in due diſpoſition of reſpect towards them, they may diſpence with exterior Ceremonies, as having already what they tend to of good and uſeful.

§. 23. It is true the reſpect we bear great Perſons ought not to corrupt our judgments, and make us eſteem in them what ought not to be valu'd. It agrees well enough with our knowledge of their faults and miſeries, nor lays it on us an obligation of not preferring before 'em in our minds thoſe who have more of real goods and natural Grandeur. But as reſpect is their due, as it is fit they be honour'd, and as the generality of the World hath neither Light nor Equity enough to condemn faults, without undervaluing thoſe they ſee guilty; ſo there remains an obligation on us to be mighty reſerv'd in what we ſay of Perſons of Quality, and thoſe to whom this honour belongs. This word of the Scripture *Speak not ill of the Prince of thy People*, is to be underſtood of all Superiours, as well Eccleſiaſtick as Secular, and generally of all who have any participation of God Almighty's Power; wherefore it is perfectly oppoſite to true Piety, to uſe that Liberty the vulgar takes to cry down the conduct of thoſe who manage the State. For beſides that, this is done raſhly for the moſt part, and againſt truth, becauſe they have not always ſufficient information of what they ſay, theſe diſcourſes are never made without injuſtice; becauſe by them we imprint in others a diſpoſition contrary to that, God would have them to be in towards, ſuch as he has ſet over them.

§. 24.

§. 24. There are ſome who at leaſt would have this Authority, which we muſt thus reſpect, only given to deſert, and who accuſe of Injuſtice thoſe Laws which have faſten'd it to ſome exteriour qualities. They ſpeak high when they diſcourſe againſt ſuch Conſtitutions, as have made Greatneſs depend on Birth: We chuſe not, ſay they, to ſteer a Veſſel, him that is, the beſt of the Family: Why therefore do we do ſo, to guide Kingdoms and Empires? But theſe are unacquainted with the bottom of Man's weakneſs and corruption. They reaſon well if Men were reaſonable and juſt; but they reaſon very ill, ſince Man neither is nor will be ſo. Man's natural injuſtice which cannot be rooted out of his heart, makes this choice, not only reaſonable, but even Reaſon's Maſter-piece. For whom ſhall we chuſe? even him who is moſt vertuous, wiſe and valiant. But behold we are already at Daggers drawing. Every one will be this Vertuous, Valiant, and Wiſe Man. Let us therefore determine our choice by ſomething that is exteriour, and admits no diſpute. He's the King's Eldeſt Son: this is clear and unqueſtionable: Reaſon therefore cannot do better than chuſe him; for Civil War is the worſt of Evils.

This from Monſieur Paſchal.

§. 25. What is true of Royalty is alſo true of the firſt Officers of State. Had it not been better, will ſome ſay, that Princes were ſuch by merit, than by deſcent: one may riſe higher by Vertue than by this vain prerogative. Is it not a piece of injuſtice that a General of an Army, after he hath conquer'd whole Provinces, ſhould be oblig'd to give place to a Prince of the Blood, without Wit, without Experience? No, this is no injuſtice. On the contrary 'tis the beſt invention Reaſon could find out to temper the haughtineſs of Grandeur, and to free it from the hatred and envy of Inferiours: If one became Great only by deſert, the height of the great would be a continual noiſe in our ears, that they were prefer'd to the prejudice of others, whom we fancy more deſerving than they; and every one would ſay,

The days your own: and what was only due,
To my desert, Favour has thrown on you.

But thus joyning Greatness with Birth, the pride of inferiours is allaid, and Greatness it self becomes a far less eye-sore. There is no shame to give place to another, when one may say, 'Tis his Birth I yield to. This reason convinces the mind without wounding it with spight or jealousie. Custom hath made this easie, and no body rebells against an establisht order which is not at all injurious to him.

§. 26. Another advantage that accrues from this establishment is, That Princes may be had without pride, and Grandees found that are humble. For it gives no occasion of pride to continue in the rank where God's Providence has plac'd us, provided we use it to the ends he prescribes. Moreover, here the sentiments of humility may be preserv'd in the heart, one's faults and misery may be known; and one may look on his Condition as something not belonging to himself, being only plac'd there by God's disposition. But how hard is it to be humble when we consider that our rise is the fruit of our labours, and reward of our merits; when we have anticipated it by our desires, procur'd it by our address, and have some reason to believe it is our due, and that we as far excell others in merit, as we are rais'd above them in place.

§. 27. When Desert is the gate by which we come to Greatness, we scarce ever arrive there but by the way of Ambition; and using in the room of real Vertues, Cabals and Under-hand-dealings. We often come thither without merit, almost always without a call, since the call we have is only from our selves and our own ambition. But at least those that are born Great may with truth say, They have a call, and that it is God who has made them so. And thus by complying faithfully with the duty of their station, they are without doubt in a greater likelyhood to draw down on themselves a blessing from Heaven, than such

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26. This was [illegible]
onnecting it [illegible]
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uman Society [illegible]
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And here is another [illegible]
ire. Let the Great be [illegible] as they will
he Ministers God makes use of to procure Men the
teſt and moſt eſſential goods this World has.
we neither enjoy our Eſtates, nor travel without
ger, or remain quiet at home: We are no advan-
s by commerce, receive no profit from the induſ-
f Men, or from human Society, but by the means
ublick Diſcipline. This once gone, we cannot ſay
ire Maſters of any thing, every one would be his
ghbour's foe, and there would riſe an univerſal War,
to be decided but by force.

29. To comprehend more fully how [illegible]
igation is to State government, [illegible]
Men being void of Charity by [illegible]
neverthelesſ remain full of [illegible]
e number of ways depend [illegible]
ence therefore hath take[illegible]
ay ſupply theſe wants, [illegible]
that one cannot [illegible]
urity cannot reach [illegible]
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n to believe that [illegible]
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animated and ſet on work by Charity? But it is Concupiſcence that does it, and does it ſo well and gracefully, that they would even have us to think that they take it for a courteſie that we employ them in our ſervice.

What a piece of Charity would it be, to build for another an intire Houſe, furniſh it with all neceſſary Houſhold-ſtuff; and after that to deliver him up the Key? Concupiſcence does this cheerfully. What Charity would it be to go and fetch Drugs from the *Indies*, to ſubmit ones ſelf to the meaneſt Offices, and ſerve others in the moſt abject and painful commands? And this Concupiſcence does without ever complaining.

There is therefore nothing whence Men derive greater benefits to themſelves than their own Concupiſcence. But that it may be diſpoſed to do theſe Offices, there ought to be ſomething to keep it within compaſs. As ſoon as it's left to it ſelf, it flies out and keeps within no bounds. Inſtead of being beneficial to human Society, it utterly deſtroys it. There is no exceſs it will not run into, if not held back. It is by its own Inclination and bent carried to rob, kill, and commit the greateſt injuſtice and extravagances.

There was then an art to be found out to keep Concupiſcence within bounds: and this art conſiſts in that polity which by fear of puniſhment keeps it in, and applies it to whatſoever is neceſſary for human life. This polity furniſhes us with Merchants, Phyſicians, Artificers, and generally with whatſoever contributes to our pleaſure, or ſupplies the neceſſity of Life. Thus we have an Obligation to thoſe who maintain Government, that is, to thoſe in whom reſides the authority which regulates and keeps the Body of the State together.

§. 30. We ſhould admire that Man, who ſhould have found out the Art of taming Lions, Bears, Tygres, and other Wild Beaſts, ſo as to make them ſerviceable for the uſe of Life. Government is the worker of this Wonder; for Men left to their own deſires are worſe than Lions, Bears, or Tygres. Every one would do

your

Men working for him in the Kingdom, He may reckon amongſt the number of his Officers not onely all the Trades-men of the Realm he lives in, but alſo thoſe of Neighbouring States, ſince they are ready to ſerve him, beſtowing on them a certain reward agreed on, which is leſs than the wages he might give his own Servants. All theſe, who thus work for him, bring him no trouble, nor is he oblig'd to ſupply their wants. It is not a part of his Charge to manage them; there's no need of Superiour Officers to govern, nor Inferiour to ſerve them; and if there be, it is not his part to provide them. Who can ſet a value high enough on theſe Advantages, which thus equalize the private Condition of Subjects to that of Kings, and which freeing them from all the troubles, beſtow on them all that is to be had of good in the greateſt riches?

§. 32. The Vulgar become inſenſible of all this, out of a principle of vanity and ingratitude. They draw the ſame advantage from all thoſe who work for the publick, wherein they are comprehended, as if they wrought onely for them. Their Letters are as ſafely carried to the furtheſt parts of the World by a Courrier that carries ten thouſand, as if he was charg'd with one onely; they are as well lookt to by a *Phyſician* that attends many others, as if he was only to cure them: And moreover the experience he gets by going to many, makes him abler to ſerve them in the cure of their Maladies. Nevertheleſs, becauſe they know that they do not alone enjoy theſe benefits, they are not toucht. Their wants are equally ſupply'd, but their vanity is not equally ſatisfied; becauſe they have no right to a ſuperiority over thoſe whoſe ſervice they receive, They undervalue and ſlight what profit they draw thence: and though the benefit others receive, diminiſhes not at all that which redounds to them, yet does it diminiſh and take away the ſenſe thereof; and they do not believe that they are obliged to any body, becauſe ther's a number of others, who are partakers of the ſame benefits, and ſharers in the ſame obligation.

§. 33.

§. 33. For the moſt part we reflect not on thoſe real goods we receive from Kings and men in Authority, no more than we reflect, as was obſerved by one of old, that we are mightily oblig'd to the Earth that ſuſtains us, and that we ſhould be ill put to it, ſhould it fail under our feet. But this forgetfulneſs in Man is a proof, not an excuſe of his ingratitude. For ſince theſe are Benefits, and great ones too, and received moreover from the hands of God by the Intervention of Men, we ought to acknowledge them with gratitude, and in this acknowledgement include all thoſe, by whoſe means he hath convey'd them to us, and with whom he hath depoſited his Authority for this purpoſe.

§. 34. Humane obligations, when they are juſt and due, become the duties of Chriſtian Religion, becauſe it hath for Rule, Soveraign Juſtice, and conſiſts ſolely in conforming it ſelf thereunto. Hence the Apoſtle commands Chriſtians to pray for Kings, and for thoſe, who under them rule the State; and theſe Prayers are their due debts, if for nothing elſe, at leaſt for the care they have in maintaining peace, and quietneſs amongſt Men. Thus 'tis a fault not to comply with this obligation in omitting to pray for Kings, and we make our ſelves unworthy of all the benefits God by their means beſtows on Man. There are few who conſider this enough. The moſt part of the World buſies it ſelf in airy complaints againſt the diſorders of State, of which commonly it is ignorant, and dreams not of complying with that juſt acknowledgement that is due to God, for the benefits receiv'd from him by the means of all-well order'd Governments; and nevertheleſs theſe benefits are infinitely greater than thoſe diſorders, whether true or ſuppos'd, which are the ſubject of all theſe mutterings and complaints.

GRANDEUR.

PART II.

Of the Duties belonging to, and Difficulties occurring in, the Life of Great Men.

§. 1. IF the nature of Greatneſs, ſuch as we have here deſcribed it, may be a foundation to build, as on a fixt and unalterable principle, the duties that Inferiors owe the Great: It is yet much more proper, to make the Great themſelves know the moſt eſſential and indiſpenſable obligations of their Places.

It is true, as we have ſhewn, that Grandeur is a participation of God's Authority and Power over Men, communicated by him to ſome certain ones. But to know the duties that accompany it, we muſt [illegible] what condition, and for what end, God hath put on them this Power and Authority: It is true that, as they onely hold it from him, ſo they can lawfully enjoy it but on ſuch conditions as he and that they cannot execute it, but for the ends hath preſcribed them.

§. 2. The firſt thing then we ought to obſerve this matter, is, That God is Lord and

by a title ſo eſſential to his nature, that it is impoſſible he ſhould make any Creature partner in his power.

Man is eſſentially and naturally ſubjected to the Will of God, becauſe this Will is his natural and unalterable rule. He is unjuſt when he follows it not: And his Juſtice conſiſts in conforming and ſubmitting himſelf thereunto. But it being alſo impoſſible, that the Will of any other Creature ſhould be his Rule, neither can he be obliged to follow it for its own ſake.

For this ſubordination of Man's Will to the Will of God is ſo eſſential to his nature, that even God himſelf cannot give him leave to be his own rule and laſt end. And for this reaſon even the Son of God as Man, proteſts that he always fulfils the Will of his Father, and not his Own.

Now if it be not lawful for any Creature to do and follow his own Will, it is yet leſs lawful to make his Will a rule, and Lord it over his Companions; ſince his Will is neither its own rule, nor the rule of any other Creature whatſoever. God therefore can in juſtice rule and command our Wills; to him the Empire belongs, and his Divine Will we ought to conſult, as the onely rule of all our actions.

§. 3. Thence it follows not, but that we are often obliged to follow the humours and obey the commands of other Men, but this, never conſidering them onely as Men, and obeying them as ſuch; but by vertue of God's Authority obliging us thereunto. Thus our obedience finally tends to God, even then when we obey Men; for we only obey them becauſe God commands we ſhould. And this command of God is the principal motive of the obedience we render them. I obey my King whoſe Subject I am, and would obey my Maſter were I a Slave, becauſe God commands, I ſhould do ſo; 'tis therefore God whom I really obey: His Will is the rule of mine, and I have no tye nor dependance on Man, even when I am moſt punctual in obeying him. For as ſoon as this ſame Will of God ſhall let me underſtand, that he would not have me obey others in ſome certain

certain [illegible] Subject or Slave.

§. [illegible] commandment [illegible] others [illegible] of one [illegible] and eſſential [illegible] ſhould take [illegible] were thoſe [illegible] end: For [illegible] they ſhould [illegible] them ſharers [illegible] and Execution [illegible] and power not [illegible] God: Not to eſtabliſh their own Dominion, but God's, not to make Men contribute to their own glory and Grandeur, but to be themſelves Servants to the good of others, and to procure them all the ſpiritual and temporal conveniences they poſſibly can.

§. 5. Thus Greatneſs is a pure Miniſtery, having for its end the honour of God, and the advantage of Men, without any regard at all to its ſelf. For if *it is not conſtituted, 'tis only made for others.* By this it is evident, That to uſe it as one ought, in the order God has eſtabliſh'd, the Great muſt be ſo far from conſidering their Subjects as [illegible], that they even ought to look on themſelves as [illegible] the People, and to be firmly [illegible] Condition gives them no right [illegible] own will, or to make it be [illegible] they cannot command, only to [illegible] and that in all the commands [illegible] ought ſo to behave [illegible] manded by God Almighty [illegible] they acted, they might [illegible] for him they did [illegible] obſerved, and to [illegible] could.

§. 6. The [illegible] making [illegible]

themſelves and their own pleaſures, is a kind of perfidiouſneſs to God. For certainly a King would have reaſon to eſteem that Subject a Rebel, who having a Government entruſted to him, to preſerve his Maſter's Authority, ſhould pretend to make himſelf abſolute. Hence it follows, that Great ones, having received their Greatneſs and Authority, not for themſelves, but to the end they may raiſe up God's Empire, and procure his glory, they become Perfidious and Rebels, when they only uſe it for themſelves.

§. 7. It is therefore neceſſary, the Great ſhould look on their condition as a Miniſtry and Office beſtow'd on them, not as a quality incorporated in their being. It is neceſſary that they ſhould have no interior affection for it; that they ſhould conſider it as ſomething not belonging to themſelves, and by which they neither become more perfect, nor more pleaſing to God: By it they have only means to do much good, or much harm, according as they comply with, and acquit themſelves of the duty of their places. They ought to be firmly perſwaded, that only this good, or evil uſe they ſhall make of Power, does properly belong to them, and which will ſtay with them; ſince that at the hour of their death they ſhall leave their Grandeur behind, and only carry with them thoſe good or bad deeds they ſhall have done in the managing of it.

§. 8. From this Principle (which makes it plain that the Great ought not to uſe their Grandeur for themſelves) it is eaſie to paſs to this other; that having receiv'd from God their Authority and Power, they ought only to employ it for him; that is, they ought to do for God whatſoever they have a Power to do, and that the Meaſure and Rule of their Duties is to be had from thence.

They need only to examine, what they have Power to do; for it is a certain Rule they ought to do all they can. If they can do but little, they are obliged to no more; if they can do much, their Obligations increaſe in proportion to their Power.

§. 9.

§. 9. It hence follows, that a Prince, where he has Authority, ought to do all, he can for the good of his People, and of the Church; that all Lords, and Masters, ought to do the same in their Territories, and Families: That a Magistrate ought to perform, what his Office impowers him to see done, to the end that justice be given to all; and lastly, every one in his place, ought to do whatsoever in right he can, so that the Talent, entrusted him by God Almighty, lye not idle and useless. This Rule may be told in three words, but the practice of it is of vast extent; since that to reduce all things to their due order, and to take away all abuses, there almost needs nothing else, but that those who are in possession of Authority, should use all their Power to see the Laws of God and Holy Church, observ'd,

§. 10. There are some of these Duties, which being gross and visible, are not altogether unknown to the Great; but there are others, which they scarce ever reflect on, which nevertheless are of infinite consequence. That which we have mention'd of referring all the respect others pay them, and making use of it to establish the Kingdom of God, is one of the greatest Importance. Respect and Honour, as I have said, are paid to the Great. The best Christians cannot in Conscience dispence with their Duty herein; and worldly Christians even give more honour than they ought; by worshipping in them Wealth, and whatsoever else the deordination of their hearts causes them to Love and esteem. Honour therefore follows and waits upon the condition of the Great; and this honour is just: being bottom'd on good and warrantable reasons, as hath been shewn heretofore. It is even God himself, the Author of all Justice, that allows it to them; but he does not therefore allow them to make it the Object of their Vanity. All honour belongs to God according to Scripture; *Soli Deo honor & gloria.* The Great therefore ought to restore to God that which is given them, and to use it so, that God may be thereby glorified. Now the means to practise this Duty is not, for the

moſt part, ſimply in the preſence of God Almighty to deveſt ones ſelf of the Honour annext to his condition nor there to acknowledge that it belongs to him, and not to themſelves; but ſo to behave themſelves, that all Vertues whatſoever may be eſteem'd honourable for their good example: For it is ingraffed in Man's nature to value whatſoever they ſee in thoſe they reſpect, and not to make nice diſtinctions of quality and quality, ſo as to reverence ſome, and contemn and ſlight others. Hence it comes that the honour we annex to the condition of Grandees, makes even the Vices of the vicious to be eſteem'd, as in like manner all Vertues are, when they appear in any of the Great. Modeſty in Apparel, ſhunning unlawful Recreations, an exact obſervance of the Laws of holy Church, ceaſe to be diſhonourable, when the Great publickly profeſs and practiſe them. When we but imitate them, we think our ſelves ſhelter'd from the raillery of the World; and it is eſteem'd glorious to follow thoſe, who are always followed and waited on by glory and honour.

§. 11. We cannot ſufficiently make known, of what importance this one thing is for ſaving the Souls of the Great. For one of the greateſt Artifices the Devil uſes to engage Men in Vice and Debauchery, is, to faſten Names of contempt on certain Vertues; and to fill weak Souls with a fooliſh fear of paſſing for ſcrupulous, ſhould they deſire to put them in practice. It is by this means, for example, that he hath introduc'd into the World immodeſty in Apparel; and that he makes even Women, otherwiſe very chaſt, to follow thoſe Faſhions which were only found out for ſuch, as were immodeſt. 'Tis the Mode, cry they; we cannot endure to be ſingular. Theſe weak and fooliſh People have need to be upheld againſt this dangerous temptation; and nothing can do it better, than the example of Perſons of Quality which frees them from the reproach of ſingularity. Thus it belongs to the courage and duty of the Great, to believe that they are raiſed by God to withſtand this Artifice of the Devil, and to let the World know, that it is glorious to obey Almighty God

God; to underprop by their Example the weakneſs of their Brethren, and to confeſs *JESUS CHRIST* loudly and openly in the ſight of the whole World, by publickly profeſſing and leading a Life truly Chriſtian, and ſhould they only do the Church this piece of ſervice, yet ought they not to eſteem their Life ill-imploy'd, nor their quality and condition of ſmall concern.

§. 12. It is but enlarging this Principle, that the Great are oblig'd to employ for God all they have receiv'd from him; that they ought to do what lies in their power, either by Authority, or Example; and we ſhall diſcover an infinite number of devoirs peculiar to each ſtation, the omiſſion whereof makes them guilty of numberleſs faults. And it will not be amiſs to conſider ſome, that are of more than ordinary extent.

It is certain, as we have juſt now ſaid, that nothing is more fit to inſpire modeſty into thoſe of a middling condition, than to ſee Perſons of Quality (by whom they ſquare their own actions, and whom they would by no means diſpleaſe) keep themſelves within an exact modeſty and decorum, as well for Apparel as other Accommodations. There are Circumſtances where Princeſſes, and the Wives of thoſe who govern Provinces, without any other help but that of their own Example, and a diſlike of ſuch as ſhall appear before them undecently clad, may be able to free a whole City from immodeſt faſhions. At leaſt they may oblige thoſe who depend on them to a decency; and their example will not fail to work powerfully on others who have no ſuch dependance. Thus they will be able to hinder many ſins occaſioned in Women and Men by this diſorder. Now if they can bring this about, it is unqueſtionable that they ought; and that they are not only oblig'd to a decent modeſty by a duty common to them and other Chriſtian Women, but alſo by a more peculiar one, ſpringing from their ſtate and quality, which, making them capable of hindring many ſins and diſorders, impoſes on them at the ſame time an obligation of doing in proportion to their power.

For as there is no doubt, but that, that Man, w
ſave the lives of many by debarring himſelf o
ſlight recreation, would be a Murderer, ſhould he
that trifle before the lives of thoſe; ſo it is ye
certain, that could one preſerve many Souls f
ſpiritual death by ſome one practiſe, whereunto
otherwiſe oblig'd by the Law of God, by his
tion, and the place God hath charg'd him wi
cannot be omitted by him, without he becom
Murderer of all thoſe, which might have bee
ſerv'd from ſuch crimes by a behaviour truly
ſtian.

§. 13. This dreadful conſequence makes it
what a ſtrange difference the various conditions o
create in actions which outwardly appear the
For indecency in Apparel is in a Woman of low q
but a ſin, that bears proportion to the vanity
accompanies it, and the ſcandal it gives to ſome
But this ſame motion of Vanity making Perſo
Quality, who are the Example and Rule of othe
appear in a garb that wounds Modeſty, is a p
approbation of Vice, a Seminary of crimes, a
Lawful Authoriſing ſin. For the Example of
Perſons is a living Law, which has much more
and power over the World, than all the other
and Ordinances that are found written in B
Thus, though conſequences are not conſider'd,
that the parties offending are onely carried on w
ſlight paſſion of appearing ſo as to pleaſe thoſ
ſhall ſee them; yet ſhall they be aſtoniſh'd, wh
the day of Judgment they ſhall find themſelves lo
with the crimes of a world of People, whom the
by their example have kept fetter'd in theſe diſo
whereas they lay under an obligation of ſetting
free by the contrary example of a modeſt
viour.

§. 14. Nothing is more terrible than becomin
partaker and guilty of the faults of others, by om
our own duties; and here I give you other Exa
Soveraign Lords owe juſtice to thoſe who are

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them; the Officers they ſet over them, do but ſupply their Place, and do what they themſelves ought to do, were it poſſible They are therefore oblig'd in their choice to prefer ſuch as may be the beſt able to perform that duty. Now if out of any humane conſideration, negligence, or proſpect of ſome little intereſt, they chuſe thoſe that are unfit, or at leaſt ſuch as are leſs capable, all the faileurs of theſe Officers ſhall be laid to their charge, they ſhall be guilty of all the injuſtice done by them, and of all the diſorders that ſhall happen through their faults. A covetous Judge may ruine a whole Family; miſery may engage this poor Family in a thouſand crimes; it is not to be queſtion'd, but all theſe ſhall fall on the Chief Lord, if he out of negligence or motives of worldly intereſt have preſer'd this Judge before others, that deſerv'd better.

§. 15. The receiv'd Laws of a Kingdom give the Supreme Lord power to redreſs a number of diſorders; as to put down Ordinaries, and places where Plays of chance and hazard are us'd, to forbid Balls and Dancings on Feſtival dayes, with many others of like nature: A ſtrict obſerving of ſuch regulations would baniſh a thouſand diſorders; whoever can introduce or maintain theſe, are thereunto indiſpenſably oblig'd, and great Lords may do this, when they are authoriz'd and backt by the Laws of the Kingdom. Thus when they do not comply with this obligation, when they do not watch over their Officers, nor maintain them in their rights; when they chuſe ſuch as are corrupt, unfit, and weak, without zeal or vigour, they have great reaſon to look on themſelves as guilty before Almighty God of all the miſ-demeanours they ought to have redreſs'd.

§. 16. This multitude of ſins that the Great run into, by being ſharers in the faults of others, which they might have hindr'd, is infinitely yet greater in matters Eccleſiaſtical, wherewith Princes are entruſted; either by nominating to ſeveral Benefices and Cures of Souls, or by the ſollicitations they make to have them beſtow'd on, their

own Creatures. An ill Paſtour is chargeable with all the ſacriledges committed by ſuch bad Prieſts as he imployes, with all the ſcandals they cauſe, with all the ſins of the People which he might have hindr'd: That is to ſay, Few faults are committed in a Town, that are not chargeable on a negligent and debaucht Paſtor. But if the ſins of the People are imputed to the Paſtors, both the ſins of the one and the other ſhall be charg'd on the Patrons who have Preſented, or by favour have got them Nominated.

17. If the Governour of ſome important Poſt, having from the King a power to chuſe ſuch inferiour Officers, to be under him and defend the Place, inſtead of entruſting theſe employments to Perſons of valour, and conſidering in his choice only the Service of his King, ſhould on the contrary regard only his proper intereſt, and ſo advance People without experience and courage, ſuch as would deliver themſelves to the Enemy; who can queſtion, but that the King would look on this Governour as a treacherous Servant? But with how much more juſtice will God Almighty condemn thoſe, whoſe Charge being to ſupply Paſtoral Cures, that is, to ſettle Governours and Heads over Chriſtians, to free them from the aſſaults of the Devil, and to conduct them to Heaven, entruſt them in the hands of ſuch, as have no experience in this Spiritual warfare, which they are to wage againſt the Powers of Darkneſs; ſuch, as rather keep intelligence with the Enemy, and who are ſo far from guiding others in the way of Salvation, that they walk in, and by their example, draw others after themſelves, into the ready road to Death.

§. 18. I would to God all the Great ones, who are charg'd with ſupplying with Eccleſiaſtical Cures, had conſtantly before their eyes, what St. *Chryſoſtom* in particular ſayes, of thoſe who for human reſpects promote undeſerving Biſhops. *If it happens*, ſayes he, (*to ſpeak only of what happens every day,*) *that there is rais'd to the Dignity of Biſhop one unworthy thereof, upon conſideration of friend-*

iendſhip or of ſome other reſpect; what puniſhment does he r draw on his head by this evil Election? He is not only e cauſe of damning a number of Souls, which periſh through ie fault of this unworthy Man, but gives alſo occaſion to ll thoſe ſins which he commits in Adminiſtration of his ffice. Thus he who ſhall have promoted him, becomes guil- of all the ſins of this evil Paſtor, and of the People com- itted to his charge. If he who does but ſcandalize one ittle one only becomes ſo guilty, that it were better for him ac- ording to Scripture to have a Millſtone about his neck and e thrown into the Sea, what ſhall that Man be counted who ſcandalizes ſo many Souls?

§. 19. Although the promotion of [illegible] have not the cure of Souls annexed, draw after [illegible] ſo great and ſo dreadful conſequence, we ought not to fancy, that ſuch may be diſpoſed of according to humour, and for other motives, which have no the Service of God. They are always given to God, and ſet aſide to maintain thoſe that really ſerve the Church; and when [illegible] ſuitable to their [illegible] they are either given or [illegible] ſectly ſecular in their way of living, [illegible] after them to ſatisfy their [illegible] ments, and to lead a life no [illegible] man's modeſty, all the [illegible] penſation of their [illegible] choſen ſuch for their [illegible] firſt, whether the [illegible] with, or did ever know [illegible] unto.

§. 20. If to all [illegible] riſe from the Power [illegible] Offices to redreſs [illegible] to the ſcale [illegible] rity, words, [illegible] debaucheries, [illegible] cauſes of diſorder [illegible] according to their [illegible]

are oblig'd to do what they can, and that the Omiſſion of theſe devoirs makes them guilty of what miſchief ſoever they might have hinder'd, we may frame ſome tolerable Idea of the ſtupendious dangers that attend Greatneſs.

§. 21. This heavy burden of ſins, wherewith Great ones at unaware and without their own knowledge load themſelves, is not perceived during Life. They are ſtunn'd with the noiſe and hurry that is always about them, and outward objects, which take them from themſelves, will not permit them to ſee them. They may be reſembl'd to Mountains hanging over their heads, ſuſtain'd as yet by God's mercy, to give them leave to recollect and repent. But at the hour of their death, theſe Mountains ſhall fall ſuddenly upon them, and all objects, wherewith before they were taken up, vaniſhing out of ſight, they ſhall only find themſelves encompaſs'd about with an army of People who ſhall upbraid them, either with injuſtice done, or with crimes whereunto they have been drawn by the ill uſe they made of their Dignity and Power.

§. 22. But what is yet more terrible in the Condition of our Great ones, is, That being oblig'd by their Condition to all theſe duties, it at the ſame time proves a hinderance from knowing, and when known, from performing them. The very baſis whereon their Condition is built, is, that they belong not to themſelves, but to their People: That their Grandeur and Authority was not beſtow'd on them, that they might enjoy and take pleaſure in them, but to be us'd for the good of thoſe, who are plac'd under them.

But how difficult a matter is it to find room for theſe ſentiments in the heart of one born in the throng of Riches and Honours? Man corrupted by ſin has a ſecret inclination to ſeek all things for himſelf, to make himſelf the center of all: It is a Natural Tyranny ſin has planted in the very depth of Man's heart. Perſons of low Condition cannot eaſily come to exerciſe this Tyranny, becauſe others will not give place thereunto.

They

§ 14 The

them at diſtance from theſe Truths, whilſt
corruption is fortify'd by all the objects that
them. Every one knows, they do not love th
which would bring them to be low and humble
they are pleas'd with flattering lies: And th
one out-vies his Fellow in cheating and
them, for every one loves himſelf more than
them.

§. 25. Intereſt gives increaſe to our deſir
ſing, and fear makes us avoid diſpleaſing of t
this as thoſe to whom we ſpeak are more or l
ſerve and hurt us, that is, as their Quality
greater. Hence it is evident, That every
Grandeur is a hindrance to Truth, and to d
Great is to deſire that Truth ſhould find a mo
acceſs unto us.

§. 26. Concupiſcence alone is not that wh
Truth from the Great, Prudence it ſelf is oft
to do this, or at leaſt ſo to moderate and t
that it may be proportion'd to their weak
that continual complaiſance of thoſe who envi
having bred in their Souls a certain delicat
alſo made them uncapable of ſeeing Truth in
purity and force. There's therefore a ne

to go before and meet it, if they have a mind to find it here in this World.

§. 27. But if they be ſo happy as to know theſe many devoirs, and to ſee through thoſe exterior and interior miſts that encompaſs them; I mean thoſe which both riſe from themſelves and from the malice, artifices, and paſſions of others, yet what difficulties will they not meet in performing of them? what means to withſtand ſo many unjuſt deſires, ſeconded by their own unjuſt paſſions? If, for example, they be entruſted with the diſtribution of ſeveral benefices, it it ſo far from Truth, that this right ſhould either be to them pleaſing or advantageous, that it will lie on them as a moſt inſupporable burden. They muſt give flat denials to all ſuch as would think themſelves oblig'd to them by the donation, and muſt go and find up ſome others who would think they incur no obligation, becauſe they look on ſuch Dignities as on Charges dangerous to their Conſciences. They muſt not pick out ſuch as make their Court, and dance attendance in hopes to obtain them; but ſuch, as they are not acquainted with, but ſuch as they know not, and who lye private, for fear of being choſen. Neevr would our Grandees ſeek to be Patrons, were they never to nominate but on theſe conditions; and yet theſe conditions are required to make their preſentations lawful.

§. 28. Thoſe other difficulties which ſpring from the Condition of the Great, and which lead them aſtray out of the way of Vertue and Salvation, are no leſs viſible in reſpect of the common duties of Chriſtianity, whereunto they are no leſs oblig'd than others. For they ought to conſider, That becauſe, Great, they ceaſe not to be Men, the devoirs proper to their condition does not free them from thoſe others, which, with their conſequences, belong to the common condition of all Mankind. They are Men, and Sinners, that is, full of corruption, miſery, darkneſs, and inward ſores. Theſe they ought to know; theſe they ought to cure. They are proud, they muſt humble themſelves: they are given to pleaſures, they have need

of

of mortification; they are ty'd to the World, and its riches, they muſt be looſen'd and ſet free. They wander out of themſelves, their thoughts are all diſſipated; they muſt be recollected and brought home. The ordinary Remedy to cure theſe Maladies, is to deprive ones ſelf of what cauſes and nouriſhes them. But their condition and quality allows not of this; They can neither quit their riches, their honours, nor the ſtate they live in. They are not in a condition to practiſe mortification, and recollection much leſs, a thouſand occaſions draw them abroad. Yet, notwithſtanding all this, a Cure muſt be wrought, or they periſh: And ſince that cannot be had by the ordinary means, extraordinary ones muſt be try'd; and ſuch as are miraculous, even in the order of Grace. They muſt be humble amongſt their honours; poor in their riches? and fully perſwaded of their miſery, whilſt they appear ſo fortunate. And thus as others, by exterior exerciſes, do bear up the weakneſs of their ſouls and vertues; it is on the contrary neceſſary, that the Great, by the ſtrength of both theſe, overcome all exterior Obſtacles.

§. 29. The Great cannot be in that right diſpoſition, which God exacts and Reaſon requires they ſhould, if they do not conſider themſelves in three different ſtates, or orders. The firſt is exterior, the ſecond natural, the third interior depending on their vertues. According to the exterior order, they are Great above others; according to the natural, they are perfectly equal; but according to the interior they are oblig'd, through humility, to place themſelves beneath all. The ſentiments riſing from theſe three orders ought to agree and ſubſiſt together: And they are oblig'd, that they may conſerve exterior order, to keep the rank and place, which belongs to them according to the World; yet ought they for all that, to acknowledge themſelves perfectly equal to the reſt of Mankind; which will make them, towards others, affable, charitable, and ſharers in their miſeries: nay, they are not hereby diſpens'd from acknowledging, that perhaps their ſins and

ſay of ſuch as begin but to reliſh its pleaſure, and who know nothing of the miſeries that inſeparably attend them: Who have but a ſlight knowledge of the duties of Chriſtianity, and a ſhort proſpect towards the dangers of pleaſure: who have their hearts laid wide open to the objects of ſenſe, which are apt to purchaſe the eſteem of Men: Who pleaſe the World, and whom the World is pleaſed withal; who are drawn to vice by a thouſand temptations, both exterior and interior; and who muſt encounter and give battle at the ſame time to the moſt violent onſets of their own corruption, the moſt attractive charms of the World, and the moſt dangerous Artifices of the Devil?

§. 32. Search all dangers, which, here in this World, occur of loſing our temporal Life, there is ſcarce any, that may not ſerve as a repreſentation of that, a young Prince is in of loſing his Soul, who goes to Court handſome in Body, and agreeable in the diſpoſitions of his mind; but withal carries thither a ſmall knowledge of Chriſtian duties, and a ſtrong inclination to pleaſures. The danger of him who ventures on an *Eaſt-India* Voyage in a poor Fiſher-Boat, without Helm, or Pilot; the danger of one who ſhould enter a Town, or Houſe where the Plague rag'd, there to live amongſt the dead and infected Carcaſſes; that of a Souldier ſtanding the ſhot of a whole Army, is nothing, compar'd to the danger of this young Prince, who is the Mark whereat are levell'd all the Darts of the World and Devils; and who is not only ſought after by Death, but who even ſeeks his own death and ruine. Ther's only a God, who can, by his all-miraculous protection, free him from this danger, by putting by theſe Darts, and hindring leſt he himſelf uſe them to his own deſtruction.

§. 33. As the Life of Religious Men is a Life fram'd and found out by Holy Men as a means to arrive with more eaſe at Heaven; ſo one may ſay, that the Life which the Grandees uſually lead at Court is a Life contriv'd to lead Men with much eaſe to Hell. We need but to inſiſt a little on the Compariſon, to be

ne ſatisfied, that 'tis exact. The eaſie means, that ſaints have found out for thoſe who live in well-govern'd Monaſteries, to go to Heaven by, conſiſts in that they have, as much as they could, ſhut all the gates againſt the Devil, and laid all thoſe open where-at Grace might enter. They have baniſht pleaſures by auſterities, riches by poverty, idleneſs by labour, pride by obedience and humility. They have oblig'd and apply'd Men to reading, prayer, and ſilence, thereby to give entrance to Truth and Grace: They have endeavour'd ſo to diſpoſe of all, that all ſhould lead towards God, and aboliſh the Spirit of the World.

A Courtier's Life is fram'd after the ſame Model, but for an end quite different. It has been obſerv'd, that Sin hath found entrance into Souls through idleneſs, divertiſements, a free converſation betwixt Men and Women? through evil diſcourſe, principles of libertinage, intereſt, anger, revenge, ambition, and what else ſo-ever ſtirs up paſſion. A Courtier's Life is ſo contriv'd, that all theſe are its ingredients. It has been further obſerv'd, that what carries us towards God, and inclines us to enter into our ſelves, is, recollection, reading, prayer, good example, profitable and lawful employments; and theſe are perfectly baniſht from Court.

§. 34. What, therefore, ought the Great to do to ſhelter themſelves from this danger? ſhall they betake themſelves to this kind of Life? No; if they do, they are already loſt by leading this very Life: for there is no likely-hood, or pretenſion of being ſav'd in a Life of idleneſs, divertiſement, play, and paſſion. Shall they endeavour to uſe ſome moderation, and to give ſomething to the World, without delivering themſelves totally up to it? But, will the World be ſatisfi'd with this ſhare, will it not look on them as ridiculous? A thouſand occaſions therefore will offer themſelves, wherein the World muſt be croſs'd and thwarted; and to do this, great courage is requir'd. Now let theſe difficulties be as great as they will, yet muſt our Men

of Quality reſolve to overcome'em, if they remain in the World; ſince there is none ſo great, which ought not to give place to the danger of being eternally loſt; for, as *Tertullian* ſays, *Quacunq; neceſſitas minor eſt tamen periculo comparata.*

§. 35. By this, it is made evident, that the condition of the Great, is, in Chriſtians, a ſtate of violence; and that it is contrary to the firſt inſtinct the Spirit of God inſpires into thoſe Souls which he touches. For his is an inſtinct of fear inclining us to fly all temptations; an inſtinct of hatred and averſion from the objects of Concupiſcence; it is an inſtinct preſſing us forward to imitate the Life our bleſſed Saviour led on Earth, which was in outward ſhew quite contrary to that of Men in Power. And as this inſtinct remains in the Great, when they are truly Chriſtians; ſo of neceſſity it muſt raiſe in them an interior war and oppoſition againſt the ſlaveries they are oblig'd to by their call, and make them cry with *Job*, *Quare data eſt miſeris lux, & vita his qui in amaritudine ſunt?* How comes it to paſs, O Lord, that a Soul ſtruck through with the ſentiment of its own abjection and miſery, muſt yet appear in ſplendor and honour; and that ſhe muſt be inviron'd with a number of People perſwading her that ſhe's happy? Why muſt ſhe command others, who ought, her ſelf to be ſubject to all? Why ſhould ſhe enjoy the pleaſures of the World; ſhe who ought to be bury'd in the bitterneſs of Penance?

§. 36. There is almoſt no Chriſtian verture, to which Grandeur is not ſome ways oppos'd, and from which it does not eſtrange us. It is oppoſite to the Spirit of Faith, ſince Faith does take our thoughts from what's preſent and viſible, to make us adhere to what's inviſible and eternal: Grandeur on the contrary faſtens us to things viſible and temporal, whilſt it brings them near to us, forces us to ſee and feel them in what they have of moſt ſplendid and delicious.

It is contrary to Chriſtian Hope, becauſe this Vertue makes us place all our confidence and truſt in God alone; whereas Greatneſs inclines us to confide and truſt

truſt to our riches, according as the Wiſe-man ſays; *The Fortreſs of the Rich*, that is to ſay, his ſupport, and the object of his hope, *conſiſts in his riches*: *Subſtantia Divitis urbs fortitudinis ejus.* Hence it is, that St. *Paul* ſo particularly recommends to thoſe who are rich in the World, that they put not their truſt in the uncertainty of their wealth: *neque ſperare in incerto divitiarum*: Knowing full well, that that was the bent and inclination riches would give them.

It is contrary to the Spirit of Charity, becauſe Charity regards not it ſelf, but is all for others: whereas the inſtinct of Grandeur refers all things to it ſelf.

It is contrary to the Spirit of Recollection, by that continual diſſipation it is ingaged in: to the Spirit of Penance, by the pleaſures it affords: to the Spirit of Poverty, by the plenty of all things which attend it: to the Spirit of Humility, by thoſe objects of ambition and pride it always lays before the Soul.

§. 37. If therefore the condition of the Great be ſuch as we have painted it, if it be ſo contrary to the firſt inſtinct of Chriſtian Religion, it is evident, it may be under-gone when impos'd by God, and accept'd of by ſubmiſſion to his will; but it cannot be willingly ſought after without preſumption and imprudence. We ought to comfort our ſelves, that 'tis by God's order and will that we are plac'd there, as it is only his Grace that can ſupport us. Wherefore the Scripture, declaring to us the ſentiments we ought to have of our ſelves, tells us, that we muſt not demand of God great Offices or Employments, *Noli quærere à Domino Ducatum, neque a Rege Cathedram honoris.* It warns us, not to expoſe our faults to the eyes of the People, by undertaking to govern them: *Non pecces in multitudine Civitatis, neque te immittas in populum.*

§. 38. But thoſe who find themſelves engag'd by God's Order, ought not for all this to loſe [illegible]. God can with the ſame eaſe make them overcome great difficulties, as he does the little. He, as the Apoſtle ſays, can [illegible] with few, as with [illegible]

rable Armies; and in his Treaſury there are Graces proportion'd to all our needs. But to obtain theſe proportionable Graces, it is requir'd, that the Great know the greatneſs of their wants; as alſo that the ordinary ones will not ſuffice them.

§. 39. That ordinary common Faith, that ſuffices to take from one of a middle Condition the affections he has for the little Wealth he poſſeſſes, is not ſufficient to take from a Noble Man, or Prince, that which muſt needs be rais'd by the impreſſion of ſo many objects, which they continually have before their eyes. They muſt have a moſt lively, active, and enlighten'd Faith to put out all the falſe luſtres of worldly goods, and to make them ſee their nothingneſs and vanity. They in like manner have need of a moſt ſtrong and ſolid hope, not to be ſhaken by thoſe great ſtorms whereunto they are expos'd, a hope that may withſtand all the winds and tempeſts of this World.

§. 40. But above all, they have need of a Charity and courage extraordinary, and which in ſome ſort comes near to that of Martyrs; ſince it ought to make them alwayes ready to loſe whatſoever they have, for the intereſt of Juſtice and good of their Neighbour. Thoſe whom God keeps low in obſcurity are not expos'd to theſe great proofs of loſing either all they have in this World, or God in the next. But the Great are continually expos'd thereunto, and ſo ought to be alwayes prepar'd. Their Fortunes and Grandeur ought to be faſtened to nothing; they ought continually to carry them in their hands, expecting when God ſhall offer an occaſion of parting with them for his Service.

It is true, that Great Men, who would keep home, and live on their own Lands, without aſpiring to any Office or Employment, may ſhun many of theſe inconveniencies: and this makes it appear, that the condition their Enemies would procure them is the happieſt they can have, and that the careſſes and ſmiles of the World are the greateſt misfortunes that can befall them.

§. 41.

§. 41. If it were evident, what theſe devoirs of Great ones were, it would not be a matter of much difficulty to accompliſh them by a firm reſolution once for all, of utterly forſaking the World, nor would this be hard to do. But the difficulty conſiſts, in that they are often very ill to be known. We may throw away our Wealth and Greatneſs for God's intereſt; but we muſt not do it raſhly out of an humour, when God requires no ſuch thing at our hand. Many things muſt be born with, that we may reſerve our ſelves for greater matters. Chriſtian condeſcendence is no leſs a Vertue than zeal and reſolution. Cowardice, which makes us betray Juſtice, muſt be ſhunn'd; as muſt alſo a certain humane generoſity which ſeeks dangers, without hope of advantage. Nothing is more difficult than to diſtinguiſh betwixt theſe two: For alwayes under pretext of Condeſcenſion, we permit Juſtice to be oppreſt, and if we will ſuffer nothing, we become, within a very little, uſeleſs. Something therefore muſt be tolerated, but not all. But who can find out that golden-mean, that Rational moderation, which here ought to be obſerv'd? This cannot be done without great Light and Knowledge, nor this obtain'd without ardent prayers; no more than the ſtrength and courage neceſſary to put in execution what they dictate. So that in ſome ſort we may ſay of the Great, what St. *Gregory* ſaid of the Paſtors of the Church, That they ought to be the moſt eminent in Action, and the moſt elevated in Contemplation.

§. 42. That degree of patience, which the Great ſtand in need of, to ſuffer the accidents, whereunto their Condition expoſes them, is alſo much greater than what is neceſſary to the common ſort; and one may ſay, they muſt needs ſhrink under them, if they be not more patient than the reſt of Men. Cuſtom has made their Souls more delicate and tender than other Mens are; and yet nevertheleſs they are more expos'd to great diſgraces, which are alwayes obvious, and there's a thouſand ways of offending them. It often happens that a great Favourite takes pleaſure in

humbling thoſe who by Birth and Merit ſhould be rais'd above him: nothing queſtionleſs is more ſhocking, and touches ſo much the quick, as this uſage; nothing more ſtirs up anger and impatience. Nevertheleſs all the remedies, force can here ſupply us with, are unjuſt, criminal, and of ſad conſequence. Patience is the only cure; and if this be Chriſtian and humble, it muſt needs be the effect of a high Vertue, and an extraordinary Wiſdom.

§. 43. But if to comply as one ought with the devoirs of Grandeur, and to overcome all the difficulties that accompany it, ſo great a ſhare of Grace, ſo high a degree of Vertue is requir'd, Reaſon obliges us to conclude, That thoſe Perſons of Quality, who do really comply therewith, and overcome all the occurring difficulties, muſt needs poſſeſs this ſo eminent degree of Vertue. 'Tis on this ſcore, that Saints have extolled with ſuch high praiſes thoſe Great ones, who through their Piety have been an honour to the Church. They knew full well, that in this infinite line of our duration, which is ſtretcht from the firſt moment of our Being to all eternity, the diſtinction of Conditions takes place only in an imperceptible atome; to wit, The ſhort ſpace of our Life, and that in all the remainder of that infinite time, there ſhall be no other difference amongſt Men, but that which ſhall ſpring from their Vertue and merits. But they meaſur'd the Vertue of the Great, by the greatneſs of thoſe obſtacles Grace made them overcome. It was for this reaſon, that St. *Paulinus* was during his Life and after his death, ſo loadn'd with praiſe by all the Saints of that Age, and that he himſelf was pleas'd ſo highly to praiſe the illuſtrious *Melania*, whoſe Voyage into *Italy* he in one of his Letters, deſcribes in ſo edifying a ſtrain. What *Elogium* has not been given the Emperour *Theodoſius* for having done what a hundred thouſand Penitents had done as well as he? becauſe it was ſuppos'd, an Emperour ſtood in need of a much greater Vertue, than others, to under-go the ſame penance that they did!

§. 44.

§. 44. It was not therefore out of complaisance purely humane, but taught by a Spiritual Light, that holy Men have own'd a particular esteem for the Virtues of the Great. They with reason look't on them as the Victorious Trophies of the Grace of JESUS CHRIST. And in effect, what deserves our wonder more, than to see, that God by his Spirit plants Humility in those hearts, which are hurry'd by all about them to pride, that he makes his voice heard by them amongst the noise and tumults of the World, and that he preserves them from infection, whilst they breath so contagious an air? What interior heat must they needs burn with, not to be chill'd with that deadly cold, which attends a worldly Life? There is so great a distance between a Courtier's Life and that of a Christian, that we ought to think him a Man of strength who has perform'd the Voyage. If some time they appear more wearied than those who live in a little, 'tis not because they are less vigorous, but because they have gone more ground. Thus those who for God's sake left little, and who by keeping him lose nothing, have great reason to humble themselves by the Example of the Great, and to be asham'd of their sloth and cowardise, when they shall consider the violence these are oblig'd to use against themselves to overcome all the difficulties which lay in their way.

§. 45. 'Tis upon this view, that the Church delights to propose to the Common the Vertues of the Great, as being of more force to work on their minds. For it is certain that nothing is more fit to confound the Pride, Delicacy, and Impenitence of the Low, than the Humility, Mortification, and Penitence of the Great. Their Example has a peculiar efficacy, and their Grandeur has no less force to inspire Vertue than to authorize vice.

Every one is dispos'd to regard it with admiration; Admiration begets Love, and Love imitation: And thus it is but just the Church should make use of them to do good, as the Devil does to do mischief, and that in

in her hands they be inſtruments of Salvation, as in his they are of damnation.

§. 46 We ought not onely to have a great veneration for the Vertues of the Great but it is juſt alſo we pay them a peculiar acknowledgment while they live, and when they are dead. There are none to whom the prayers of the Church are a more due debt, and where they may be of greater advantage. For if according to St. *Auguſtin*'s Doctrine, whatſoever the Living do for the Dead proves only advantageous to them in proportion to what they merited by their former actions; the Great, who have protected the Church during their Life, deſerve that the Church ſhould pray for them with ſo much the more zeal, as ſhe has the more reaſon to hope to obtain the effect of her prayers from the mercy of Almighty God.

THREE

THREE
Diſcourſes
OF
Monſieur PASCAL,
Lately deceas'd:
Touching the Condition of the GREAT.

THE Inſtruction of a young Prince, whom one would endeavour to educate in a way moſt ſuitable to the State wherewith God calls him, and moſt proper to make him able to fulfil all duties, and avoid all its dangers, was one of thoſe things, whereof *Monſieur Paſcal*, of happy memory, had taken the fulleſt proſpect. He has often been heard to ſay, That there was nothing he would more willingly contribute unto than that, were he engag'd in it; and that he would willingly ſacrifice his Life to a thing of that importance. And as it was his cuſtom to write down the thoughts he had on the ſubjects about which his Mind was buſied; thoſe who were acquainted with him were aſtoniſh'd to find nothing amongſt the Papers he left, which did expreſſely concern this matter; though it may be ſaid in ſome ſenſe, that all his notes tended that way, there being few Books

Books that can no more contribute to the faſhioning a young Prince, than that which is *The Collection of his Thoughts*. Wherefore whatſoever he has writ on this ſubject muſt be loſt, or elſe having thoſe Reflections perfectly preſent to his Mind, he did neglect the committing them to Paper. And as the Publick is an equal loſer, whether the one or the other cauſe be in fault, it fell into the Mind of one to write down, ſome ſeven or eight Years after, what he remembr'd of a Diſcourſe which *Mounſieur Paſcal* made to a Child of great Quality, and whoſe Mind was ſo far advanc'd as to be capable of the moſt ſolid truths. Though after ſo long a time, he cannot ſay that he gives you the words *Monſieur Paſcal* made uſe of, nevertheleſs what he then heard made ſo deep an impreſſion on his Mind, that he could not forget it; ſo that he can aſſure you, You have here at leaſt his very Thoughts and Sentiments.

Theſe three ſhort Diſcourſes had for aim, the redreſſing as many faileurs unto which Grandeur of it ſelf leads thoſe who are born Great. The firſt is, That of not knowing themſelves, and fancying all the goods they enjoy, of right due to them, and making (as it were) part of their Being: Hence it comes that the Great never conſider themſelves in a natural equality with the reſt of Men.

The ſecond is, That they are ſo taken up with theſe exterior advantages whereof they find themſelves Maſters, that they have no regard to thoſe other more real and more eſtimable Qualities, and ſo never ſtrive to acquire them: they imagine that the ſole Quality of being Great deſerves all ſorts of reſpect, and needs not to be held up and underpropt by thoſe of Vertue and of the Mind.

The third was, That the Quality of a Grandee being joyn'd with libertinage and a power to ſatisfie its humours and inclinations, it hurries many others into irrational exceſſes and mean deordinations; So that in lieu of placing their Grandeur in being ſerviceable and beneficial to others, they make it conſiſt in treating them outrageouſly, and in abandoning themſelves to *all* kind of exceſs.

Theſe

Theſe are three faults, which were in *Monſieur Aſcal*'s proſpect, whe: on ſeveral occaſions he made ne Diſcourſes we ſhall here give you.

DISCOURSE I.

That you may have a true knowledge of your Condition, contemplate it in this draught

A Man by tempeſt is thrown on an unknown Land, thoſe Inhabitants were in great perplexity to find heir King who was loſt. This Man reſembling, in ape of Body and lineamc:ts of Face, the King, is aken for him, and as ſuch is ackrowledg'd by the eople. At the firſt he knows not what to do, but at ſt reſolves not to be wanting to his good fortune : e accepts of all the Homage they render him, and ſuf- rs him ſelf to be reſpected as King.

But as he could not forget his natural condition, at he ſame time that he receiv'd all theſe honours, he was onſcious to himſelf that he was not that King the Peo- le ſought for, and that the Kingdom he govern'd be- ong'd not to him. Thus he had two ſets of thoughts, one y which he acted as King, another by which he knew is own true condition ; as alſo that it was only chance hich plac'd him where he was. Theſe latter thoughts e kept ſecret, and diſcover'd the other. The firſt ere thoſe he treated his People with, with the latter e manag'd himſelf.

Do not think it was by a leſs chance that you poſſeſs he riches you find your ſelf Maſter of, than that by hich this Man found himſelf made King. By your elf, and by your own nature, you have no greater ight to them, than he to his Kingdom ; and not only ou do not find your ſelf the Son of a Duke, but you do ot find your ſelf brought ſo much as into the World, ut through a number of chances and hazards. Your irth depends on a Marriage, or rather on all the Mar- iages of thoſe from whom you deſcend. But theſe Marriages, whence ſprung they ? from a viſit made by chance,

chance, a diſcourſe made in the Air, and a thouſand other un-foreſeen accidents.

You hold, ſay you, your Eſtate from your Anceſtors: But is it not through thouſand hazards you have got, and kept it? You may alſo fancy that it is by ſome Law of Nature that this Eſtate paſſes from them to you: But this is not true. This order is only grounded on the Will of thoſe who made Laws, who had good reaſons for what they did; but of theſe reaſons, not one was taken from the natural right you have to theſe Poſſeſſions. If it had pleas'd them to have ordain'd, that this Eſtate having been enjoy'd by your Father, during his Life, ſhould have reverted to the Common-wealth after his Death, you would have had no cauſe to complain. Thus all the Title you have to your Eſtate is not a Title deriv'd from Nature, but from humane Conſtitutions. Another turn of imagination in thoſe who made the Laws might have made you poor; and it is but a piece of chance in the Laws (which by the fancy of their Maker are become favourable to you) that gives you right to all you have. I do not ſay that your Eſtate of right belongs not to you, or that any other may take it from you: for God, who is ſupreme Lord of all, has given leave to Common-wealths to make theſe allotments; and when Laws are once eſtabliſht, they cannot juſtly be violated. And in this you are in ſome little diſtinguiſht from that other Man who only enjoys his Kingdom through the errour of the People; for God has not approv'd and authoriz'd ſuch Poſſeſſions; on the contrary he obliges him to renounce the ſame, whereas he approves of yours. But that wherein you perfectly agree with him, is, that your right, no more than his, is not grounded on any quality or deſert of yours, whereby you become worthy thereof. Your Soul and your Body, of themſelves, are indifferently made for the condition of a Plowman, and for that of a Duke; and there is no natural tye which faſtens them rather to the one condition, than to the other.

What follows hence? that you ought to have, as the Man we ſpoke of, two Sets of thoughts; and if exteriorly

xteriorly amongſt Men, you act according to your ank and quality, you muſt by the other thoughts, more ecret but yet more true, acknowledge, that naturally ou have nothing above them. If your open publick houghts raiſe you above the reſt of Mankind, let the ſeret ones bring you down again, and keep you in a perfect quality with them, that is, in your own natural being.

The People, who admire you, perhaps are not acquainted with this ſecret. They believe that Nobility s a real Greatneſs, and look on Perſons of Quality as Men of another nature than that of others. If you pleaſe, you may not diſcover to them this errour; but do not with inſolence abuſe this your exaltation, and above all, do not miſ-underſtand your ſelf by fancying your being has ſomething of great above that of others.

What would you ſay of this Man, become King by the miſtake of the People, if he ſhould ſo far forget his own natural condition, as to think the Kingdom was due to him; that he deſerv'd it, and had right to it? you would ſtand amaz'd at his ſottiſh foolery. But are not they as fooliſh, who live in ſo ſtrange a forgetfulneſs of their natural ſtate and being?

Of what importance is this advice! all the exceſs, all the violence, all the vanity of the Great, comes from their not knowing what they are: it being not credible that thoſe who interiorly look on themſelves as equal to the reſt of Men, and who are perſwaded that they have nothing in them that deſerves thoſe ſmall advantages God has beſtow'd on them above others, ſhould behave themſelves ſo inſolently towards them. To do this we muſt forget our ſelves, and believe we have ſome real excellence above others, wherein conſiſts that deceit and illuſion I have endeavour'd to diſcover.

DISCOURSE II.

Sir, it is good you be acquainted with what the World owes you, that you do not pretend to exact more than is your due, for this is palpably injuſt: Yet this happens

happens often to thoſe of your quality, becauſe they know not its nature.

There are in the World two ſorts of Grandeur; one of eſtabliſhment, the other natural. The firſt depends on the Wills of Men who have thought they had reaſon to honour ſome ſtates, and affix certain reſpects to them Perſons dignifi'd and born Noble are of this ſort: In this Country the Nobility is honour'd in that the Commonalty: here elder Brothers, then the younger, have the advantage. And why ſo, becauſe Men have decreed it ſhould be ſo. It was a thing of indifferency before the Law; after that, it became juſt and equitable, becauſe it is unjuſt to diſturb and violate Laws.

Natural Grandeur is that, which depends not on the fancies and humour of Men, becauſe it conſiſts in certain real and poſitive qualities of the ſoul and Body, by which theſe become praiſe-worthy, as Science, good Wit, Vertue, Health, or Strength.

Something is due from us to either of theſe Grandeurs: but as they are of a different nature, ſo alſo are the reſpects different which we ought to pay to them. To greatneſs of eſtabliſhment we owe reſpects that are ſuch, that is to ſay, certain exterior Ceremonies, which nevertheleſs in reaſon ought to be accompanied with an interior acknowledgment of the juſtice of this order, but yet which does not make us believe there is any real quality in thoſe we thus honour. Kings ought to be ſpoken to on the Knee. We muſt not ſit down in the Chamber of a Prince. It is foolery and the part of a mean ſpirit to refuſe them theſe reſpects.

But thoſe natural reſpects which conſiſt in an interior eſteem, are only due to natural greatneſs; and we owe on the other ſide a kind of hatred and averſion to ſuch qualities as are contrary to this natural Grandeur. It is not neceſſary, becauſe you are a Duke, that I ſhould have an eſteem for you; but it is neceſſary I ſhould ſalute you. If at the ſame time you are both a Duke and an honeſt Man, I ſhall pay to you what is due to both theſe qualities. I will not deny you thoſe Ceremoni

nonies which are due to you in quality of a Duke, nor the eſteem you deſerve as an honeſt Man. But if you are a Duke, and not a Man of worth, I will do you juſtice: for whilſt, I beſtow on you thoſe exterior Ceremonies, which Men have affixed, to your Birth, I ſhall not fail to have that interior contempt for you which the meanneſs of your mind deſerves.

And in this conſiſts the equity of theſe devoirs, as the injuſtice conſiſts in giving natural reſpects to Grandeurs of eſtabliſhment, and thoſe of eſtabliſhment to natural Greatneſs. Monſieur *N.* is a greater Geometrician than I, and as ſuch he would take place of me. I ſhall tell him he miſtakes himſelf. Geometry is a natural Greatneſs, it deſerves a preference of eſteem, but Men have not beſtow'd on it any outward preeminency. I ſhall therefore take place of him, but at the ſame time I ſhall eſteem him in quality of a Geometrician more than my ſelf. In like manner, if you, being Duke and Peer, are not content with my ſtanding bare to you, but exact a further eſteem, I ſhall deſire you to ſhew me thoſe qualities which deſerve it: if you do this, 'tis yours, and I cannot refuſe it you without injuſtice; but if you can ſhew no ſuch thing, you are unjuſt to exact it; and without doubt you could not ſucceed in your demand, were you the greateſt Prince in the World.

DISCOURSE III.

My Lord, I will bring you acquainted with your true ſtate and condition, for of all things in the World Perſons of your quality are ignorant of this. What then is it in your opinion to be a great Lord? It is to be Maſter of the ſeveral objects of the Concupiſcence of Men, and ſo to have a power to ſatisfie the wants and deſires of many. Theſe wants and theſe deſires make them wait and follow you; 'tis theſe which make them ſubmit to you, otherwiſe they would not ſo much as look after you: but now they hope by their ſervices and reſpects to obtain from you ſome of thoſe goods they want, and which they ſee are at your diſpoſe.

diſpoſe. God is incompaſt about with Men full of Charity, who demand of him the riches of Charity which are in his power, and he therefore is properly the King of Charity.

You in like manner are beſet with a number of Perſons, over whom you in your faſhion Reign and Lord it. Theſe are full of Concupiſcence, and its goods they are which they beg of you. You therefore properly are a King of Concupiſcence; your Kingdom, 'tis true, is but ſmall, but otherwiſe you are equal to the greateſt Kings of the Earth. They, like you, are Kings of Concupiſcence; Concupiſcence gives them all their force, that is, the poſſeſſion of thoſe things which worldly Men deſire.

But having thus known your natural condition, make uſe of the means it furniſhes you with; pretend not to Reign any other way, than by that which has made you King. It is not your own force and natural ſtrength which have brought theſe People under you: pretend not then to domineer over them by force, nor to uſe them harſhly. Satisfie their juſt deſires, relieve their wants, make it your pleaſure to do good; advance them as much as you can, and you ſhall play the part of a right King of Concupiſcence.

What I have ſaid is but little; if you ſtay here, you will yet be loſt, but you will be loſt like an honeſt Man. There are ſome who fooliſhly go to Hell through avarice, brutality, debaucheries, violences, exceſſes and blaſphemies. The way that I ſhew you is without queſtion better; yet, to ſay truth, it is always a great folly to damn ones ſelf. Wherefore we muſt not ſtop here; we muſt deſpiſe Concupiſcence and its Kingdom, and aſpire to that of Charity; where all that are ſubject thereunto, breath only Charity, and covet only the goods of Charity. Others will ſhew you the right way; 'tis enough for me to have diverted you from thoſe brutal vices, wherein I ſee Perſons of your condition engage themſelves for want of knowing its true ſtate.

OF
Chriſtian Civility.

1. NOthing is ſo natural to Man as the deſire of being belov'd by others, becauſe nothing is ſo natural to him as to love himſelf. Now we alwayes deſire that at we love ſhould be belov'd by others. Charity it loves God, deſire that he ſhould be belov'd of all Creatures; and Concupiſcence that loves it ſelf, ires that we our ſelves were the ſole object of all ns love.

§. 2. We deſire to be belov'd that we may love our ves the more. The love which others bear us makes judge we deſerve to be belov'd, and makes us frame of r ſelves a more lovely Idea. We are glad they have ſame opinion of us that we have of our ſelves, and r judgement, which is alwayes weak and timid when ne, gets ſtrength and confidence when fortified by judgement of others, and ſo it adheres with ſo ch the more content to its ſelf, as it finds leſs diſturnce from the fear of being deceiv'd.

§. 3. The love therefore of others towards us, is t onely the object of our vanity, and the nopriſhment Self-love, but alſo the bed or couch whereon our akneſs reſts it ſelf. Our Soul is ſo languiſhing and weak, that it cannot ſuſtain it ſelf without being der-propt by the approbation and love of others. is an eaſie matter to find this out by imagining our ves in a condition where we ſhould be condemn'd by the World, where no Body ſhould regard us but ith hatred and ſcorn, and by fancying that all Man-

kind had utterly forgot us. For who could caſt his eye on this proſpect without being troubl'd, diſcourag'd and affrighted? How if we are dejected at this ſight, a contrary one neceſſarily muſt hold up our heart, tho' we do not at all reflect thereon.

§. 4. The love therefore of others being ſo neceſſary to keep up our hearts, we are naturally inclin'd to ſeek and procure it. And as we know by our own experience that we love thoſe who love us; we alſo either love or would ſeem to love others, that ſo we may purchaſe their affection: and this is the ground of humane Civility, which is but a kind of traffick of Self-love, wherein we endeavour to buy the affection of others, by owning a kindneſs for them.

§. 5. Theſe demonſtrations of affection for the moſt part are falſe, and run into exceſs, that is, we make a ſhew of more love than we have; becauſe Self-love which tyes us to our ſelves, diſengages us from the love of others: thus in the room of real love, we ſubſtitute a Language full of affection, which nevertheleſs finds admittance, becauſe the World is always diſpos'd to hearken favourably to what is ſpoke to its advantage; and thus we may ſay of all thoſe diſcourſes of Civility, ſo ordinary in the mouths of Men in the World, and ſo far from the ſentiments of their heart; *Vana locuti ſunt unuſquiſq; ad proximum ſuum: labia doloſa in corde, & corde locuta ſunt.*

§. 6. As all theſe ſentiments are corrupt and humane, ſo it doth not yet appear how Charity can intereſt it ſelf in this traffick of humane Duties, and demonſtrations of mutual affection, which we call Civility; and at the firſt ſight one would think that Charity ſhould be by its own bent averſe from them. For as Charity is diametrically oppoſite to ſelf love, ſo ought it to inſpire us with quite contrary inclinations. It makes us hate, not love our ſelves, and by conſequence one would think it ought to ſeek after the contempt of Creatures rather than their love; above all it ſeems far from ſeeking after this, by a falſe complaiſance and deceitful words, which correſpond to nothing we have in our Souls.

§. 7.

§. 7. God onely demands of Men their love; 'tis the end of all his Commandments. So that whoſoever deſires that others would fix their affections on himſelf, uſurps God's place, which is the height of injuſtice; they would receive from them that tribute which is onely due to God, which is a great and criminal uſurpation. We may well deſire that others may have Charity for us; but we are not pleas'd with that, or rather we ſtop not there: for Charity can ſubſiſt with the knowledge of our defects, but Self-love finds not its ſatisfaction here. It exacts a love of eſteem and approbation, and if ſometimes it be forc'd to lay open its own faults and vices, it at the ſame time would have others concern'd and griev'd for them. In fine, it likes not the Charity of others, becauſe it brings to them any good, but becauſe being belov'd of them, it makes us believe our ſelves more amiable, and makes us find ſatisfaction in this lovely Idea of our ſelves.

§. 8. There is a palpable injuſtice to deſire to be thus belov'd, for we are not lovely at all; we are nought but injuſtice and ſin, and to deſire that theſe ſhould be belov'd, when known, is to deſire that Men ſhould love Vice. If we pretend and endeavour to conceal our faults, we deſire others ſhould be deceived in us, and that they take us for what we are not; and thus on what ſide ſoever we turn our ſelves, we are guilty of injuſtice in ſearching after this love.

§. 9. It is true, 'tis no piece of injuſtice that others ſhould love in us what God hath plac'd there; but if they look on theſe things as belonging unto us, we are yet unjuſt in requiring this love; for they, as well as we, are blameable in aſcribing to us God's Gifts: But if they look on them as God's pure favours not deſerved by us, and perhaps adulterated by the ill uſe we have made of them, their love towards us becomes juſt, but the complaiſance we take in it is not ſo, ſince 'tis not this juſtice wherewith we are pleas'd, but with our vain thoughts, that takes a kind of ſatisfaction, becauſe we have a place in the minds of others however we came there; and becauſe the World looks on us with

eſteem, which we make uſe of to ſettle in us a better opinion of our ſelves.

§. 10. There being ſo much danger in being belov'd by Creatures, one would think Charity ſhould be inclin'd to deveſt it ſelf thereof, leſt this hidden regard ſhould corrupt our beſt actions. 'Tis this that inſpir'd the Saints with a deſire of ſolitude; 'tis this that makes ſolitude ſo neceſſary to all: for when we retire from the reſt of Creatures, we deprive our ſelves of the knowledge of their judgements, of the vain complaiſance we take in their eſteem, and of the bad ſeeking after their affection.

§. 11. Death ſhall annull all human friendſhips, and at that moment we ſhall enter into an eternal ſolitude, where all the former tyes of affection ſhall be broke aſunder. For then the wicked themſelves ſhall be ſeparated in affection, they ſhall have no other ſentiment for one another than thoſe of hatred and averſion: and the bleſſed ſhall be ſo totally abſorp't in God Almighty, that they ſhall ſee no Creatures but in him; ſo that the proſpect they ſhall have of them ſhall not diſturb their ſolitude and repoſe, by any thing that may divert them from God. They will only love the Creatures by an effuſion of that love they have for him; they ſhall only ſee and love God in them, according as it is written, that *God ſhall be all in all.* If this preſent Life ought to be a preparation for that eternal one which follows, ought we not, as much as we can, endeavour to free our ſelves from the affection we bear one another in this World, and to inure our ſelves to be only content with God alone, whilſt we deprive our ſelves of all human ſatisfactions, and all thoſe demonſtrations of kindneſs which only pleaſe Self-love? and ought we not to reduce all our behaviour towards one another to ſervices that ſhall be real, and which may contribute ſomething towards the good of our Souls?

§. 12. If the love of Creatures be a ſupport of our weakneſs, as we ought to endeavour to gain ſtrength, ought we not alſo to doe our utmoſt to lay aſide thoſe human ſupports, that we may the more rely on God? For

For theſe ſupports have that of ill in them, that whilſt they bolſter up our weakneſs, they at the ſame time keep it alive and ſtrengthen it: for when we are nouriſh'd with the Bread of Self-love, we grow out of taſte with that ſolid Food of Juſtice, and of the Will of God, which is the only Fountain of all Chriſtian force.

§. 13. The ſtrength of our Body conſiſts not in being able to ſubſiſt without its natural ſupport, the Earth; but in not needing ſomething elſe beſides, and in being in a condition to live without all other foreign helps. Thus the ſtrength of a Soul is not to rely on any thing that's human, but to be content with its natural ſupport, which is God. It ſuffices a Soul that's ſtrong, to know that God ſees it, that it remains in his due order, and executes his will. This Bread nouriſhes, ſuſtains and fortifies it; this is its all. Thus our Saviour *JESUS CHRIST* ſaid of himſelf, that his nouriſhment was, to accompliſh the Will of his Father: *Meus cibus eſt ut faciam voluntatem Patris mei.*

§. 14. Happy are they who feed on this Bread, and who make it their delight, for to ſuch it can never be wanting! Let all nature forſake them; let miſeries and maladies ſeize on them; let them be loaden by Men with reproaches and ignominies; yet have they always this nouriſhment which fortifies, ſuſtains, and comforts them. For they ſee God's Will in all things; they know it is full of juſtice and mercy, and that's enough for them. This is that Houſe built upon a Rock, which neither winds, rains, nor ſtorms can ſhake. This is that Houſe of the juſt Man, full of force, of which it is ſaid, *Domus juſti plurima fortitudo*: Which join'd to God by the love of his Will, is ſtronger than all Men together, ſince it hath God's ſtrength on its ſide.

§. 15. We muſt aim at the procuring this ſtrength; we muſt aſpire to reliſh this Bread. But as we cannot ſtrengthen the Bodies of Children, but by accuſtoming them to walk without help, and by taking from them the Meats of their Childhood, and giving them others that are more ſtrong and ſolid; ſo it ſeems we cannot come to Chriſtian ſtrength, but by laying aſide thoſe

ſupports which we find in the Complaiſance and love of Creatures, and by accuſtoming our ſelves to be content with God alone.

§. 16. It ſeems we ought hence to conclude, that we ſhould neither deſire the love of Creatures, nor any tokens thereof; we ſhould hence believe that they would do us a courteſie ſhould they forget us; that their indifferency is advantageous, and that there is danger in their affections. But muſt we hence alſo conclude, that we ought to uſe the ſame indifferency towards them; that we muſt lay aſide all unneceſſary civilities, and reduce our ſelves to the ſole offices of Charity? It ſeems the ſame reaſon ſhould oblige us to draw this concluſion. For we ought to love them as we love our ſelves, and we ſhould not wiſh them what we think is dangerous for us. And thus we ſhall become uncivil and ſavage by a Principle of Conſcience. Nevertheleſs this appears contrary to the Spirit and Practice of all the Saints, who were full of a tender kindneſs for their Friends, and who did not keep in the effuſion of their Charity, even in things that were not ſo neceſſary. There's nothing more tender and affectionate, than St. *Paulinus*, St. *Auſtin*, and St. *Bernard*: We muſt therefore take care leſt we drive theſe Maxims too far. And this obliges us to examine whether Charity has no motives and reaſon inducing it to practiſe the devoirs of civility us'd in the World, and whether it cannot perform with a great purity and ſincerity, what Worldlings do out of intereſts and diſguiſe.

§. 17. And firſt, as to what regards Sincerity; Charity needs not apprehend the wounding of this vertue in the civilities it beſtows on our Neighbours. And one may, in regard of it, ſay, that it only belongs to Charity to be civil, ſince Charity alone can ſincerely be ſo. For by honouring and loving, as it does, *JESUS CHRIST* in our Neighbour, can it apprehend to honour and love him with exceſs? if ſometimes we do not feel in our breaſts all the tenderneſs for others which we make ſhew of, 'tis enough we are convinc'd we ſhould feel it, and that we endeavour to procure the ſentiments

of

of it in the consciousness of that affection we have them. We have a superiority to others and dominion, the matter of complacency or envy and indignation.

§. 18. This is Love, which strikes a sweet general relation with the World, and all things our selves in them. All we can take, we have who have no affection to it. It only makes it sweet to have, who are more ashamed than we are to abuse it. It makes it more truly ours, if we can. For Charity communicates all that it is love, and enjoys. It loves in them the lively work of God which it adores, as redeemed by the blood of its Saviour. And is glad to see the Kingdom wherewith it reigns. And these sentiments are sufficient to make it love them, nay to look on them as its Masters, incapable to think it self but too happy in being a Servant even in smallest things to the Members of JESUS CHRIST and to the Elect of God. Charity therefore in it self are true Points a Head of Civility, to wit, a love for, and desire to others, and when these appear without, 'tis but a natural overflowing of those sentiments which it imprints in the heart.

§. 19. Civility consists in giving place to others as much as the establisht order of the World will permit, in preferring them before, and considering them as above ones self. Pride which really lays us under them, cannot suffer this; but Charity which rates us above many, can without trouble humble it self in this sort; not by some outward shew and disguise, but by a true judgment it forces us to make of our selves. Let us hear what the Wise man says; *Behold*, says he, *the words of a man with whom God is, and who being strengthened by the presence of God, wherewith he is full, has said* (We shall then hear what Charity says, because we shall hear what comes from a heart full of God) what then will this Man say, *Of all Men I am the most foolish, and the wisdom of Men is not with me: I have not learnt Wisdom, and I know not the Science of the Saints. Stultissimus sum virorum & sapientia hominum non est mecum: Non didici*

ſapientiam & non novi ſcientiam ſanctorum. This fulneſs of God ends in making him know the depth of his own ignorance, and of his nothingneſs; and in making him look on himſelf as the wretchedeſt of Men: and this knowledge is not a deceitful falſe one, ſince it hath for object that which belongs to him by his nature, and which, making him ſee his faults nearer hand than thoſe of others, cauſes him truly to ſay, that they appear greater in his Eyes: as we ſay the Moon is greater than the Stars, becauſe ſuch it appears to us, being ſeen at a leſs diſtance.

§. 20. Charity therefore has all the requiſites to make it ſincere in its civility: and one may ſay it carries with it an inward civility towards all Men, which, could they ſee, would infinitely pleaſe them. But it is convenient ſometimes to make it known; and what Motive have we to produce it in publick, ſince that of gaining the affection of others to take delight therein is corrupt and naught? It is true, were there no Motives elſe, Charity would be inclin'd rather to hide, than make known its affection; but it is ſtor'd with many more: and the firſt is, that whilſt it thus breaks out in exteriour demonſtrations of love towards others, it nouriſhes and ſtrengthens it ſelf. It makes it ſelf know that it loves, to the end it may love the more. For Charity is a Fire that has need of Air and Fewel, and which goes out, if once ſmother'd; 'tis a Vertue which like others muſt be put in practice. Thus as in it conſiſts the life, health, and ſtrength of our Souls, ſo ought we to ſeek all occaſions of exerciſing it, nor can there be any more frequent, than thoſe Civility furniſhes us with.

§. 21. Our Souls are ſubject to more than one kind of Diſeaſe; and great care muſt be had, leſt while we apply Remedies to ſome, we fall not into others of more danger. It is a Diſeaſe to take content in the love Men bear us, but it is a greater to be in an indifference towards them; to be unconcern'd at their good, or evil; to be ſhut up within, and to think on nothing but our ſelf: and ſelf-love inclines us no leſs to this vice than to others.

others. Now it may easily happen that whilst we pretend to break off all commerce of Civility and Friendship with Men, we fall into a state of coldness, lukewarmness, and inward indifferency for them. We utterly forget them, not that we may totally fix our selves on God, but that we may become full of our selves. Insensibly we avoid their company, and they become strangers to us; and by desiring to practise it a way too refin'd, we really lose that spirit of Charity, and even that human affection which is the tye of civil Society.

§. 22. There would be nothing of greater advantage to us than Civility, knew we how to manage it right. It affords us place and opportunity of honouring in Men all the graces God distributes amongst them, and to alter and change our interior sentiments according to the variety of these graces. If we see a Man that is penitent, whom God hath drawn out of this wicked World, in him we ought to honour the Power of the Grace of *JESUS CHRIST*, and its victory over the World: in him we ought to reverence the virtue of Penance, and consider him as raised by it much above our selves. In Persons of Place and Quality we honour the Authority they partake of from *JESUS CHRIST*. If these be vertuous, we reverence the Greatness of Grace which they have receiv'd, and by which they have overcome all the obstacles of their Condition. In the Poor we honour the poverty of *JESUS CHRIST*; his Humility in those that are humble and in a low Condition; his Purity in Virgins, and his Sufferances in the afflicted. In fine, under the colour and appearance of Vertue altogether humane, we practise and honour all Christian Vertues whatsoever.

§. 23. It is true we might much-what practise all this by our thoughts and actions purely interior; but it is good we should be advertis'd thereof, and the duties of humane Civility does this. Thus the exterior shew of respect which we pay God Almighty by the Composition of our Body, does mind us to endeavour the placing our Soul in the like interior disposition of respect and adoration,

adoration, which we ſhould be in towards his Divine Majeſty. And theſe Advertiſements are ſo much the more uſeful, by how much the more frequent. For it is not always, that we can practiſe Charity towards our Neighbour by real and effective ſervices; ſuch occaſions offer themſelves very ſeldom. But this commerce of Civility is more frequent: It coſts us little, yet furniſhes us with the means of gaining much, by a continual exerciſe of Charity.

§. 24. But if this practice of Chriſtian Civility be advantageous to us, it is no leſs profitable to others. If they are devout, the affection we ſhew them increaſes their Charity. If they are of the World, 'tis true we flatter hereby their Self-love, which is an evil ſpringing from their deprav'd condition; yet always is it an evil much leſs than that other, whereinto they would fall, had we not care to ſuſtain and hold them up by letting them know our affection towards them. For if one has not a care to entertain them thus with devoirs of humane Civility, they will perfectly eſtrange themſelves from the pious, they will loſe all kindneſs and belief for them, ſo that theſe will become incapable to do them any ſervice. It is therefore the duty of Charity to ſolace them in their weakneſs, by letting them know they are belov'd and eſteemed, whilſt we expect that in them true Charity take place after this imperfect diſpoſition.

§. 25. We muſt deal with Men as Men, not as Angels: and thus 'tis neceſſary that our behaviour towards them ſhould bear proportion to the common ſtate of Mankind. Now this common ſtate carries with it, that even the friendſhip and union that is betwixt Perſons of Devotion ſhould have a mixture of many imperfections, ſo that we ought to ſuppoſe, That beſides thoſe Spiritual tyes which unite them together, there are a number of other little ſtrings perfectly humane, which they are not aware of, conſiſting in the eſteem and affection they bear one another, and in ſome certain conſolations they receive from that commerce which is between them: and the ſtrength of their union depends

not

not onely upon the Spiritual tyes, but upon theſe humane ſtrings which preſerve it.

Hence it comes to paſs, that when theſe little ſtrings chance to break by a world of little ſcandals, diſcontents and neglects, there happens afterwards a breach in matters of greater importance: and if we obſerve nearly, we ſhall find that thoſe vexatious ruptures, which are ſeen to alienate Perſons of piety who were once great Friends, were for the moſt part occaſion'd by certain coolings, proceeding from a want in complying with ſome devoirs of Civility. It were to be wiſht that the friendſhip amongſt Chriſtians were more firm, more pure, and leſs dependant on humane conſolations: And each one ought to endeavour to bring himſelf to that paſs, that he may be without them: But it ſeems we are oblig'd by Charity, not to omit towards others the devoirs Civility impoſes on us; not becauſe we judge them weak, but becauſe we think they may hereafter prove ſo, and to the end we give them no pretext of letting their affection towards us grow cool.

§. 26. This is nothing but what the Apoſtles extraordinarily recommend, to make Piety and Devotion ſeem lovely in the eyes of thoſe of the World, to the end they may fairly and ſweetly be drawn to it. Now it is impoſſible it ſhould appear lovely, if it be wild, uncivil, and clowniſh; and if it have not a care to let Men know that it loves, has a deſire to ſerve, and is full of tenderneſs for them. If by this behaviour we do them no real ſervice, at leaſt we do not alienate and indiſpoſe them; we rather prepare their Minds to receive Truth with leſs oppoſition. Our endeavours therefore muſt be to refine Civility, and free it from what is impure, not baniſh it out of the World. We muſt endeavour to gain the love of Men, not vainly to pleaſe our ſelves therein, but to the end we may by this their affection be capacitated to ſerve them; and becauſe this very affection is a good for them; ſince it inſpires them with a love for Piety, diſpoſes them thereunto, if not yet arriv'd there, and preſerves it in them when once poſſeſt thereof.

§. 27. St. *Peter* recommending to us the ſhewing and inſpiring

inſpiring humility in all our actions, *Humilitatem in omnibus inſinuantes*, at the ſame time recommends a continual practice of Civility. For Civility is an exterior humility, and it becomes interior when exercis'd in Spirit. Saint *Paul* yet more expreſly commands it, when he orders us to prevent one another by theſe demonſtrations of reſpect, *Honore invicem prævenientes.*

§. 28. Behold then a conflict, not of Vices but Vertues. We muſt ſeek after the love of Men, by rendring them all the devoirs of Civility; to the end we may ſerve them, keep a correſpondence with them, and hinder their being averſe from us; to the end Charity be not extinguiſht in them, that it may be augmented and nouriſht in us, and that all Vertues may be put in practice: On the other ſide, we muſt not look after the affection of others, we muſt lay aſide whatſoever may procure it; becauſe to us it is a temptation, becauſe theſe humane complaiſances foſter up our Spiritual weakneſs; and becauſe even in this Life we ought to reſt content with God alone, and free our ſelves from the love of all things elſe. Theſe are the Spiritual reaſons *pro* and *con*: But which of them ought to carry it? and it is a matter of ſome difficulty to decide the point. We ſhall find that Holy Men have ſometimes follow'd the one, ſometimes the other. However here are ſome Rules which perhaps may be obſerv'd.

§. 29. When there is ſmall hopes, we ſhall be ſerviceable to ſuch as are not committed to our charge, and that converſation with them may prove hurtful to though but during that ſhort time we ſhall be with them; to ſuch we muſt content our ſelves with the common indiſpenſable devoirs of Civility, at which, if not not paid, they would be ſcandalliz'd, and all thoſe others muſt be laid aſide, which have for their end only the pleaſing of, and contracting with them a more particular Friendſhip.

§. 30. When we are retir'd into a more than ordinary ſolitude, and when we perceive this retreat tyes us faſter to God, without pleaſing our ſelves, or inclining us to a kind of indifferency for our Friends, we may with greater freedom wave thoſe duties of Civility,

ity, which are not abſolutely neceſſary; provided always, that our Calling and way of living may be our excuſe, and that our ſolitude be ſo uniform and regular, that it leaves no room for a ſuſpicion that, we are through contempt and indifferency defective in our devoirs to others

§. 31. But if our way of living be free, if we are neceſſitated to have ſeveral Friendſhips in the World; if a total retreat be not fit for our Calling; if we our ſelves ſtand in need of ſome humane comfort, and if by the order of God we have contracted ſeveral obligations with ſundry People which we cannot well renounce; it ſeems much more convenient to take the other courſe, that is, to improve all occaſions wherein we may ſhew our affection towards them, and procure theirs to us.

§. 32. Our only endeavour muſt be to make our Civility different from that of Men of the World. It muſt be perfectly true, perfectly ſincere; it muſt not either be light or fawning. It muſt not disburden it ſelf in Words, Complements, or Praiſes: It muſt not take up a conſiderable part of our time, nor be a ſource of amuſements and inprofitable fooleries: it muſt inſpire Devotion, reliſh of Modeſty, and if it ſhew to Men the Bounty and Sweetneſs of our Saviour *JESUS CHRIST*, it muſt be only to procure them a flight and an averſion from the Spirit of the World, and to incline them to lead a Life perfectly Chriſtian.

§. 33. Nevertheleſs we muſt not ſettle it as a general Rule, that we ought to practiſe civility towards all whatſoever. For there are ſome People we cannot free our ſelves from, but by certain Incivilities, and who would overwhelm us with Viſits and Letter-Miſſives, ſhould we let them know we took any delight therein. We muſt therefore out of neceſſity ſhew ſome coolneſs to theſe, leſt they deprive us of what is moſt precious, to wit, Our time. If we can break off this fruitleſs Commerce without giving them a ſubject of diſguſt, 'tis well; but if not, 'tis better they ſhould murmur againſt us, than that with juſtice it be laid to our charge, what the Scripture ſaith, *That ſtrangers have devour'd whatſoever was neceſſary to ſuſtain his Life, and he knew it not*: *Comederunt alieni robur ejus, & ipſe ne-*

A

A Diſcourſe,

Wherein is ſhewn

How dangerous Converſation is.

Verba iniquorum prævaluerunt ſuper nos, & impietatibus noſtris tu propitiaberis.

THE FIRST PART.

§. 1. A Great Saint, conſidering with himſelf how difficult a matter it was, that the Children of Heathens ſhould reſiſt thoſe impreſſions made on them by the Authority of their Parents, and that in the weakneſs of judgment natural to that age, they ſhould riſe above thoſe they ſee wiſer than themſelves in all things elſe, ſaid, That all they could do when they had once known their errors, was, with the Prophet to complain in theſe words, *That the Diſcourſes of the wicked had taken from them their reaſon and judgement: Verba iniquorum prævaluerunt adverſus nos*; and afterwards to beg of God Almighty pardon of thoſe ſins the example of their Parents had ingag'd them in, *Et impietatibus noſtris tu propitiaberis.*

Thoſe

Thoſe who through God's Grace are born Chriſtians and Catholicks, cannot with truth apply theſe words to themſelves in the ſame ſenſe, ſince thoſe to whom they owe their Birth have put them in the way of Truth. Thus they ought only to uſe them to raiſe in their own Breaſts ſentiments of acknowledgment, by conſidering how many there are to whom he has not ſhewn the ſame favour, and how great their obligation is to him for having freed them from all that violence.

It is neceſſary Heathens and Hereticks muſt uſe this to overcome in themſelves the impreſſions made by Cuſtom and Authority, and lay aſide all the prejudice their Minds have been fill'd with, while they were not capable to judge of things by their own light: whereas Faith coſts thoſe but little, who have the happineſs to be bred up in it from their Child-hood. But if they cannot uſe theſe words in this ſenſe, they may in another, which is yet as general and of no leſs great importance. For there is no body who ought not to acknowledge, that the diſcourſe of the wicked hath not taken from them their Reaſon, corrupted their Spirit, fill'd them with falſe Principles and falſe Idea's; ſince even the falſities and illuſions which ſpring from the diſcourſes of Men take ſo deep root there, that no body is in this World perfectly cur'd thereof.

§. 3. That we may comprehend how the diſcourſes of Men corrupt our minds, we muſt take notice of two kinds of corruption in Man: one Natural, the other Superadded. We are all born in the ignorance of God of our ſelves, and of what is truly good and Moreover we bring into the World with Will totally taken up with the love of and uncapable of loving any thing but with to our ſelves. This corruption preſently in our hunting after honours and the pleaſures Theſe inclinations are inſeparable from Self cauſe they include the love of the Body, whi pleaſure, and that of the Mind, which is fed

nours. But theſe general inclinations are much increaſt and diverſified as well by outward objects, as by the impreſſions and ſentiments of the Mind.

§. 4. Honour hath no fixt object. Men place it according to humour, where they pleaſe: And there are few things honourable, which may not leave being ſo by another turn of imagination. And though it doth not depend on fancy to make us love honour, ſince that inclination is Natural, it depends nevertheleſs on fancy to fix it here, rather than elſewhere. There is ſomething ſtable and fixt in the inclination we have for pleaſure, for all Men naturally love thoſe that are ſenſible, as well as ſome determinate objects of them. Nevertheleſs Imagination and Supervening opinions ceaſe not to have a great influence, either to increaſe or diminiſh the Idea we have of them. This Idea would be much leſs were it only modell'd by our natural corruption. We add another to it which ſprings from imagination, that lays them before us much greater than they are in themſelves: And this addition is hatch'd by opinion which often ruffles and puts our paſſions into Diſorder.

§. 5. This falls out, becauſe we are not only ignorant of the objects of our paſſions, but becauſe we are mov'd by them juſt as others are: And the Idea they have of them being imparted to us, we look on theſe objects not according to the impreſſion they make upon our ſelves, but as they commonly work on others; and thereupon feel thoſe impulſes we had been utterly inſenſible of had the object alone been concern'd in the agitation. How much do you think the rate after which people talk of beauty, greatneſs, glory, diſgrace, abuſes, ſerves to make the paſſions and emotions they kindle in us to exceed the bounds ſet them by Nature. This goes ſo far, that one may well affirm that this naughty bent thus ſuperadded is vaſtly ſtronger than that of Natures appointment.

§. 6.

§. 6. Beſides, thoſe objects which have a Natural connection with Concupiſcence, and on which it looks with a direct eye, Man having apply'd himſelf to a number of others, whether as means to procure theſe by, or to ſupply the neceſſities; of Life, to ſhun its evils and inconveniencies to exerciſe Wit or Curioſity; and laſtly, having found ſeveral truths, either by the Light of Reaſon not perfectly extinguiſht in him, or by the inſtruction God has been pleas'd to give him of himſelf, and of things Divine, whereof all Nations have had ſome true Idea's, he has, beſides all this, fram'd to himſelf many other notions or Idea's of God, of his Creatures, of Good and Evil, Vertue, Vice, things Temporal and Eternal.

§. 7. But it happens, whilſt Man frames theſe Idea's, that things Spiritual (being far remov'd from his Soul enſlav'd to ſenſe, and making no lively and ſenſible impreſſion on his mind; and moreover being little known or lov'd by the common ſort of People,) have fram'd and imprinted in the Soul, but obſcure and duskiſh Idea's and Notions of themſelves. They are only ſeen, as it were, at an infinite diſtance, and ſo appear to the Soul proportionally leſſen'd. Moreover they are ſeen alone, deſtitute of all ſupport; that is, they are not ſeen in other Men at all, if compar'd to thoſe objects, thoſe paſſions, thoſe deſires, which inlarge their own Idea s, and which make them be lookt on, as things that are great and deſirable.

§. 8. The ſame happens not in things temporal. Concupiſcence brings them cloſe to us, and makes us throughly ſenſible of them. The livelineſs of this ſentiment, join'd to the extraordinary deſire we perceive others have for the ſame things, increaſes their Idea. We rate them not by their true intrinſick value, but by that they carry in the opinion of others. Thus whilſt we excite and outvie each other in loving and conceiving them as great and eſtimable, they firſt ſeize on our judgments, and afterwards take full poſſeſſion of our hearts and affections.

§. 9. The Idea's we have of God, of things Eternal, of Heaven, Hell, of Vice and Vertue, are of the firſt kind. They are ſpiritual and refin'd Idea's, ſcarce ſenſible, very dark and cloudy; they move and affect us little, and are

very confus'd. All theſe vaſt objects, by the weakneſs and ſhort-ſightedneſs of our underſtandings, are reduced to a point almoſt imperceptible, and ſcarce take they up the leaſt corner of that heart and mind which is often top-ful of ſome pitiful trifle. We can neither apprehend the immenſity of God, nor the unſpeakable joys of Heaven, nor the dreadful pains of the damn'd, nor the beauty of Vertue, nor the uglineſs of Vice. We ſcarce know any thing but their Names, and ſomething, I know not what, of dull and obſcure anſwering thereunto, which of it ſelf has no power to work or make any impreſſion on our underſtandings.

§. 10. But the notions we have of Nobility, Riches, Grandeur, Reputation, Valour, of thoſe endowments of Mind and Body which are grateful to, and eſteemed in the World, as addreſs in Buſineſs, agreeableneſs in Converſation, Eloquence in Diſcourſe, and generally of whatſoever is valued by Worldlings, are of the ſecond kind. We do not only comprehend, and as it were feel what theſe things have of real; but moreover we allow them a greatneſs they have not, fram'd by the Model of our own Paſſions, and the falſe notions we know others have of them. For as I have ſaid, 'tis enough that any thing be eſteem'd and ſought after by others, to make us believe it deſerves to be ſo, ſince by having it we look on our ſelves as ſurrounded by that crowd of People who judge advantageouſly of us, and account us happy for being owners of it.

§. 11. 'Tis for the ſame reaſon, we conceive things oppoſite to thoſe I have here obſerv'd, as evils incomparably greater than they are; and we frame to our ſelves Idea's which make them appear frightful, becauſe we know how contemptible they are amongſt Men, how expos'd to their raillery, and to what a low ſtate of abjection they reduce Men in the opinion of the World. And as it is this low contemptible ſtate, which humane pride cannot endure, ſo are we thereby inclin'd to look on it, as a great evil, whatſoever may reduce us thereunto.

§. 12. Properly therefore in this erroneouſneſs of our Idea's conſiſts the corruption of our mind. Now the ordinary means by which we receive theſe falſe Idea's is ſpeech, ſince it is no leſs a truth of the opinions we have of the greateſt

teſt part of things of this World, as to their meanneſs or Grandeur, than of the verities of Faith, that they come by hearing. For theſe Ideas were framed in us for the moſt part when we were uncapable to judge of things by our ſelves, and that we only receiv'd ſuch impreſſions as were communicated to us by words. Whilſt we were in this condition certain things were preſented to us as evils, others as goods. Thoſe who have diſcours'd to us of theſe things, have imprinted in us the Ideas of their own ſentiments and we have accuſtomed our ſelves to look on them with the ſame Eye, and to joyn with them the ſame Motions and Paſſions.

§. 13. That corruption which proceeds from diſcourſe is ſo much the greater, as the number of the wicked exceeds that of the good; beſides, the vertuous having not at all always been vertuous, nor being yet perfectly ſo, there remaining yet in them the relicks of their natural corruption, it comes to paſs that the common Language of the World is that of Concupiſcence which there rules and governs all. The Idea of Grandeur and Meanneſs, of Contempt and Eſteem, is always fixed to Objects as they are repreſented by Concupiſcence; ſo that it is no matter of wonder, if corruption be ſpread abroad by the Tongue.

§. 14. There is none therefore who has not reaſon to complain of thoſe wounds he has received in his Soul from the words of Men, and who cannot truly ſay to God Almighty, that the diſcourſes of the World have prevail'd over him. They have prevail'd over us in our youth when we were not able to make head againſt them. They continually prevail over us by that Intercourſe and converſe they have with us, whilſt they make us apprehend things either quite otherwiſe, or in a much greater or leſſer degree than they are.

§. 15. For [illegible]
have of deſiring [illegible]
converſion to [illegible]
of our minds [illegible]
It is true, [illegible]
we then [illegible]
ference [illegible]

diſproportion there is betwixt him and his Creatures, things Temporal and Eternal. The advantage God has over the objects of Concupiſcence is often but very ſmall. We yet ſet a value on Creatures, and on the conveniencies of this World, infinitely above what they deſerve. We are yet near an Equilibrium; let us put never ſo little into one ſcale, that is, let us but a little increaſe that impreſſion the things of the World make on our Souls, they will with eaſe again recover their Empire, and carry the Cauſe againſt God.

§. 16. Now there is nothing likelier to produce this ſad effect than the diſcourſes of Worldlings, becauſe they continually renew the falſe Idea's we have of things of the Earth, and always ſhew thoſe of God in that obſcurity and meanneſs which brings on them the contempt of ſo many; and thus they continually renew our wounds. For this reaſon there is ſcarce any advice of greater importance, than that the Wiſe man gives in theſe words. *Keep watch on thy ſelf, and take care what thou hearest: for thy eternity is therein concern'd. Cave tibi & attende diligenter auditui tuo, quoniam cum ſubverſione tua ambulas.* Our failings come for the moſt part from our falſe judgments, theſe from the falſe impreſſions we receive from the commerce we have one with another by the means of ſpeech.

§. 37. It is hard to ſhew how many ill things happen; I do not ſay in the diſcourſe and converſation of diſorderly People, but even in that we uſually have with the common ſort of the World. I ſpeak not of groſs palpable faults, whereof thoſe are ſufficiently aware who never ſo little watch over their ſelves, ſuch as is ſecret detraction, virulent raillery, a too great freedom in diſcourſe, or maxims plainly erroneous; 'tis of a number of leſſer faults of which none take notice. We cannot lend an attentive ear to the ordinary diſcourſes of the World, but we ſhall perceive a number of ſentiments all humane, and quite oppoſite to truth. In thoſe, anger, revenge, ambition, avarice, luxury are juſtified. Many things which God condemns are there ſpoke of with honour: There all leſſer vices find approbation, nor do they create in us a horrour but when they are in their higheſt exceſs.

§. 18. Should we be free from faults of this Nature, yet are there others almoſt inevitable. It is not often convenient

nient to ſpeak of things Sacred, we ought therefore to make thoſe of the World the ſubject of our diſcourſe; and theſe are never without the mixture of ſome danger. Of them we can never either ſpeak our ſelves, or hear others talk without thinking on them; and think on them we cannot without bringing freſh into our minds the Idea's which both we and others have of them, and as it were making them more preſent there, and by conſequence more capable of working on our thoughts.

§. 19. The ordinary diſcourſes of men have for attendants two things; a forgetfulneſs of God, and an application to things of this World; and from theſe two come all temptations. *Adam* when innocent loſt himſelf only by forgetting God, and applying himſelf through this forgetfulneſs to contemplate his own beauty, and that of other Creatures. How much the more apt to be loſt by the ſame way is Man now become a Sinner? What elſe do we in theſe entertainments but admire humane endowments, and ſuch things as are according to the World, either glorious, profible, or convenient? Nor need we any other ſin to damn our ſelves, than ſo to admire theſe things as to prefer them before Almighty God. And what can more diſpoſe us to do ſo, than to hear them diſcours'd of, and that with eſteem, and ſo become full of them, by utterly forgetting God?

§. 20. It is almoſt impoſſible but that the greateſt part of humane diſcourſes, wherein Religion hath no ſhare, ſhould be full of falſities. For Religion is ſo nearly linkt to all things of this World by the relation they have to their laſt end, which is God Almighty, that we cannot rightly judge of any but by it. For by it they are either advantageous or diſadvantageous, harmleſs or dangerous, praiſe-worthy or contemptible, good or bad. The price they bear in themſelves is nothing; they borrow it entirely from that relation they have to the ſoveraign good. So that conſidering them as it uſually happens in the ordinary diſcourſe of Men, without relation to God and the next World, it is almoſt impoſſible to ſpeak rightly of them, and that diſcourſes (where they are ſpoken of) ſhould not fill with illuſion and ill notions thoſe who hearken to them.

§. 21. There are ſome who think to avoid this danger by letting us know that what they ſpeak of may be conſider'd with two different Aſpects, one looking towards

the World, and the other towards God; and by further advertiſing us that they diſcourſe only of them with relation to the World and humane ſentiments. And this it is they ordinarily expreſs by theſe words, *humanely ſpeaking*. Humanely ſpeaking, ſay they, the condition of Perſons of Quality is very happy. Such an one, humanely ſpeaking, hath great cauſe to be offended with ſuch treatment. Humanely ſpeaking, one cannot find fault with his reſentmeht; as likewiſe, that ſuch a thing muſt prove very ungrateful. Thus they believe they do ſufficiently let the World know that they ought to judge otherwiſe of theſe things if they took another view of them. But there is great reaſon to fear leſt ſome ſecret illuſions lurk in diſcourſes of this nature, and that they ſpring from a certain addreſs of ſelf-love, which ſince it cannot totally extinguiſh the light of Truth and Religion, condemning theſe ſentiments which we call humane, is glad nevertheleſs by this device to give them ſome place in its thoughts.

§. 22. To diſcover this ſecret deceit, we ought to conſider that theſe ſentiments we call humane, and of which we here ſpeak, are ſentiments of Concupiſcence contrary to the Law of God and his eternal Juſtice. There is no reſentment of an injury that's humane, which is not alſo unjuſt becauſe it proceeds from Self-love; and it is always unjuſt, that we ſhould love our ſelves with a love of this kind which is terminated in our ſelves, without relation to God. It is unjuſt that we do not conceal and paſs by ſome ſmall injury, having ſo many Divine motives inciting us to the love of our Neighbour. It is unjuſt that we ſhould be troubled and take on for the harm he does us, and that we ſhould not have the like ſentiments for the ill he does himſelf. In like manner moſt of thoſe judgments by which we look on certain humane endowments as advantageous, are falſe and irrational. It is abſolutely falſe, that Grandeur is an advantage; it is only uſeful to procure us ſome certain ſmall humane contentments, and is infinitely prejudicial to our eternal Salvation. Now what is only ſerviceable to attain ſome little mean ends, and hinders us in our way to thoſe of greateſt importance, is abſolutely ſpeaking, diſadvantageous. Nevertheleſs whilſt we by this device pre-

tend

tend to ſpeak of things only humanely, we take from before our eyes what theſe judgments have of falſe and unjuſt, that there we may ſee nothing but what agrees with, and flatters concupiſcence.

§. 23. The truth is, when we uſe theſe words, *humanely ſpeaking*, we mean not ſpeaking falſly, unjuſtly, unreaſonably. The Idea of thoſe words do not at all ſtrike our brain, we only conſider that the things we ſpeak of agree very well with the Nature of Man; and with this conſideration we intermix no diſlike or acknowledgment of the falſity they contain. Nay, on the contrary, we rather give our ſecret approbation, by which they would hide what they have of naughty and falſe under this term of *Humane*, which covers and mollifies the evil

§. 24. It ſeems that there are three Claſſes or Ranks, as it were, of ſentiments; ſome juſt, others unjuſt, the third humane; with as many degrees of Judgments, ſome true, others falſe, and a third humane. In the mean time it is not ſo, all judgments are either true or falſe, all ſentiments juſt or unjuſt: And it is abſolutely neceſſary that thoſe ſentiments and judgments we call humane be placed in the one, or the other of theſe Claſſes; and for being humane, that is conformable to the deſires and concupiſcence of Man, they will be neither leſs condemned nor puniſht by God Almighty.

§. 25. It is lawful to ſpeak humanely of things, when we ſpeak as S. *Paul* did: *Nonne carnales eſtis, & ſecundum hominem ambuletis.* He tells the *Corinthians* that they did act humanely, that they behav'd themſelves according to Man; but he ſaid not this to excuſe their behaviour, but rather to condemn and reproach them with it, and manifeſt to them its origine. But this is not the uſe we put theſe words to, we make uſe of them to hide, leſſen, and excuſe Vice, and to apply our own minds as well as thoſe of others, to a falſe outward appearance which makes them ſeem conformable to the dictates of Reaſon, ſuch as is to be found in the World, that is, to the dictates of deprav'd and corrupted Reaſon.

§. 26. Not only in this rencounter, but alſo in an infinite number of others, it is, that we make uſe of this addreſs to leſſen crimes, whilſt we conſider only that part of them which ſhewing us nothing of what they have of horrible, ſets only before our eyes what is to be found in them of grateful and attractive.

What Idea does this Word *Gallantry* leave in us? The Idea of ſomething grateful both to the mind and ſenſes; and yet under this Word do we conceal the greateſt crimes. How do we ſpeak of one who hath reveng'd himſelf, who hath killed his Foe in a Duel, who hath repuls'd an affront in a haughty proud manner? How do we ſpeak of one who by diſorderly ambition raiſes himſelf to Eccleſiaſtical Dignities? We ſhall find that the words here made uſe of make us comprehend nothing but what is very pardonable, and therefore we muſt needs ſay, That the proſpect we thus take of things repreſent them quite different to what they appear to God, who condemns to Hell Men for thoſe actions, wherein we ſcarce can conceive any thing that's criminal.

§. 27. Man is arriv'd at that height of corruption, that it is now no ſhame not to be an honeſt Man We ſay without fear of being diſgrac'd, that we are naught, not worth any thing. We ſay this, that we may be believed, and we are ſo; and yet, what's aſtoniſhing, we are neither for it leſs eſteem'd, or even pity'd. The reaſon is, the World faſtens its thoughts only on a certain apparent honeſty and candor, which we ſhew in acknowledging our own diſorders, nor does it paſs farther than ſo, nor receives it any other impreſſions from this kind of Diſcourſe. We have a certain kindneſs for the candor of thoſe that talk at this rate; nor do we pity the miſery they are in, and the little ſenſe they have of it; ſince that appears not in their diſcouſe which only diſcovers to us their honeſt plain dealing.

§. 28. For this reaſon there is no ſerious Man who hath not cauſe to make this continual Prayer to God, *Domine, libera mea à labiis iniquis, & à linguâ doloſâ.* The talk of the World is full of illuſion and deceit; their praiſe is given to what we ought to ſlight, and that is ſlighted which ought to be prais'd. It induces us to deſire what we ſhould

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tion, and to fear that which we ought not. It represents to us as heavy and terrible that which we ought to regard as tolerable. In the common affairs of Life as well as unfortunate is often the false esteem or judgment of Men: and what is most astonishing, 2. That even the Discourse of Vertuous Persons is not free from infection, but they in many occasions borrow from the world its language. nay, they are sometimes [illegible] For they would not be understood but by those that speak a different from that of others. sometimes they call good and evil such as the World calls so. Then we make use of language speaking with respect to worldly things we [illegible] seems but too much. and their words being understood by others in the same sense as they are taken them in, and their hearers substituting their own ideas it happens, that against their Wills they help to augment those false impressions which are the source of all vice. So that when we beg of God to be freed *ab omnibus nos perdere volentibus*, we ought not therein to comprehend the wicked only, but our prayer should extend itself to whosoever partakes of that general infection which is found in the language of Men.

§. 29. 'Tis this, that renders silence so useful, and has caus'd it to have been so much recommended by the Saints. For whilst it hinders the false Ideas imprinted in our minds by the discourses of Men, from being renew'd and thrust up again by the like discourses, it at once makes them less lively, and easier to be quite blotted out. But since it is not possible that those who are ingag'd in a worldly Life, should substract themselves from the discourses and entertainment of Men, and that even herein consists the greatest Employment of their time, they are obliged to look after other remedies and preservatives against this corruption. For if it be necessary that they live in the World, to comply with their engagement therein, there is yet a greater necessity they should not be corrupted by it. No necessity, no Engagement can oblige us to fill our heads with lyes, and to live in a continual illusion; and no body ought to be so wretched as to think, that falsity and error ought to be the allotment of his state and condition.

§ 30. Now

§. 30. Now as Error cannot be deſtroy'd but by the light of Truth, 'tis clear that the only means to diſpel thoſe miſts which the diſcourſes of the World continually caſt on our Underſtandings, is to be conſtantly furniſhing them with contrary Principles of Truth. For this reaſon St. *John Chryſoſtom* told his Flock, *That he would never leave telling them that they ought to judge of things by what they had in them of real and true, and that they ſhould not permit themſelves to be carry'd away by falſe opinions; that they ſhould learn what it was to be a Slave, to be Poor, to be Noble, to be happy, and what paſſion was.* This according to this Father is the true Science of Men; which conſiſts not in a barren knowledge of things, which we may as well be ignorant of as know; but in the knowledge of certain Truths, which are the Principles of our deſires and actions, and conſequently of our eternal happineſs or miſery.

§. 31. But ſince that our Mind, deſiring to judge of things according to Truth, is perplext and obſcur'd by theſe impreſſions and judgments, it would not be amiſs that we may be freed from them to forget both our ſelves and the reſt of Mankind, and to conſider only what God himſelf judges thereof. For ſince the perfection of Man conſiſts in loving Creatures as God loves them, the way to this perfection is to endeavour to know and ſee them as he does; for this true ſight and knowledge can only regulate our love. This ſole reflection would often ſuffice to make that imaginary Grandeur we beſtow on things humane and temporal, diſappear from before our eyes, and to let us ſee what Self-love is pleas'd not to ſee, that with greater tranquillity it may employ and buſie it ſelf about them.

§. 32. That we may fix this judgment, it is neceſſary we ſhould fully and lively perſuade our ſelves, That that only is true that God judges ſo; that we ſhall be judged according to this judgment God makes; that it is the ſole rule of our actions, and that being Truth it ſelf, whatſoever ſwerves from it, is falſe, deceitful, and illuſory. I ſay, of this we ought to be fully and lively perſwaded, that we may accuſtom our ſelves to meaſure by this Rule all thoſe judgments and actions we call Humane; and that we may thoroughly convince our ſelves, that let them appear never

ever ſo rational, they in effect are as God, that is, as Truth, judges them to be, and as the Angels and Saints ſee them.

§. 33. Thus we ſhall practiſe what St. *Paul* ſays, when he commands us to *Walk honeſtly as in the day*. For he means not that day made by the Sun, but by the Light of God. And his meaning is, That as the Sight of Men, inclines us to ſquare our actions according to their judgments for fear of diſpleaſing them, from whence come exterior civil Honeſty. In like manner the Sight of God, ſhewn us by the Light of Grace, lays an obligation on us to conſult his judgments, that we may thereunto conform our actions, in which true Honeſty, that is, true Vertue conſiſts. And this is alſo what is, more clearly expreſt in that paſſage of the Wiſe-man, where ſpeaking of the Life of the Juſt, he ſays, *That they will ſanctifie their Souls in the ſight and preſence of God. Et in conſpectu illius ſanctificabunt animas ſuas.*

PART

PART II.

The True Idea's of Things.

§. 1. IT would be an endleſs labour to declare what God and his Saints judge of all the things we ſee in this World, ſince this alone would comprehend whatſoever can be ſaid with truth. It will nevertheleſs be worth our pains to make an Eſſay, as to ſome of the principal objects of Man's deſires, that it may ſerve for a Model how to judge of all others.

But not to make an ill uſe of this very Eſſay, it is to be obſerv'd that the deſign here is not to conſider how to ſpeak of things of this World, but only how we ought to judge of them, which is quite another thing. For though both our words and judgments ought to have Truth for their Rule, yet it does not always happen that what ſuffices to juſtifie our judgments, is always ſufficient to do the ſame for our words. Our judgments ought only to be fram'd conformable to that particular Truth they conſider, but our words over and above this ought to agree with that other Truth, which diſcovers to us that proportion they ought to have with thoſe to whom we ſpeak. Hence it follows that he would ill underſtand what we ſhall ſay hereafter, who ſhould conclude that it were lawful upon all occaſions to uſe a Language conformable to the Notions and Idea's we ſhall give of ſeveral things. They are only propos'd to regulate that interior Language every one ſpeaks to himſelf, not that exterior one they uſe towards others. The Notions imprinted in the generality of the World of theſe things,

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are too different from thoſe Truth obliges us to have, for us to hope to ſee them chang'd all at once, and to make currant a Language ſo contrary to what is now ſpoken.

Nay, our very actions have not altogether the ſame Rule with our ſentiments; for there are ſome Perſons, to whom more exterior reſpect is due, though we approve and eſteem them leſs. Since the Rule of exterior Civility is the place and rank the World has allotted them, whereas Reaſon only ought to regulate our interior eſteem. But as this is only interior, ſo gives it not to any occaſion either of offence or complaint. Thus thoſe of whoſe worth Truth permits us not to frame a favourable judgment, have no reaſon to be offended with theſe Maxims, ſince we only treat here of interior judgments wherewith they have nothing to do. Theſe concern them not, nor would it be at all beneficial to them, that they ſhould be deceitfully made to ſhew them eſteem and honour.

Things Temporal.

§. 2. One of our greateſt miſeries is, to ſet too high an eſteem on temporal things; and the reaſon we do ſo, is becauſe we ſcarce ever conſider our ſelves but in that ſmall part of our duration which makes up our Life here. We ſhut our ſelves up in time, and become part of that *Vortex* which hurries it away without looking any further. Hence does that falſe Grandeur we allow to things of this World take its riſe, and the only means to undeceive our ſelves, is to take another proſpect, and to look on our ſelves ſuch as really we are in truth and in the ſight of Almighty God. Now conſidering our ſelves thus, we forthwith find that we have an immortal Being, whoſe duration extends to an eternity that follows, and that we are ordain'd to be eternally happy or miſerable. If after this we conſider the ſpace of our Life in this infinite duration, we ſhall perceive it appear but as an imperceptible Atome to us.

§. 3. Man compar'd to God Almighty is not only nothing; but even all Men together to him appear but as a drop of Water to the whole Ocean, as ſome of the Prophets ſpeak; but all the greatneſs and advantages of the World com-

compar'd to the leaſt of Men, are alſo to be look'd on as no thing, ſince they fill up but an indivisible point of his duration; ſo that taking it whole and intire they can neither be a greater value on it, nor make it more happy. Eternity admits of no meaſure, or comparison. If ſo, what is a Kingdom enjoy'd during the ſpace of thirty years, and that even of the whole Univerſe? What ſome ſmall Principality in this Kingdom? What ſhall we ſay of the ſeveral degrees and ſtates under thoſe of Princes? To what a ſurprizing littleneſs does this Proſpect reduce them? And yet Men take from hence the riſe and occaſion of his vanity.

§. 4. It is ſtrange to imagine what difficulty Men have to perſwade themſelves of the nothingneſs of the World, ſince all things whatſoever mind them of it. What elſe is the Hiſtory of Men and Nations, but a continual document that temporal things are nothing? For by deſcribing to us what they were, at the ſame time they let us ſee they are no more. They tell us that all that Greatneſs, all that Pomp which from time to time was the wonder of Men, that all thoſe Princes, all thoſe Conquerors, with all their magnificence and great Deſigns, are in reſpect of us ſhrunk into nothing; that they were certain vapours that are diſperſt, certain phantaſmes that are vaniſht.

§. 5. What can we in the World deſcry but proofs of this very Truth? For do not we at every hour ſee thoſe diſappear who have been ſeen with the greateſt ſplendor, and made the greateſt noiſe during their Life, whilſt there remains nothing of them but a ſlight and fading memory? Do not we ſee that all things are continually ſwallow'd up in the abyſs of time paſt? that even our Life ſlips out of our hands? that what of it is ſpent appears no more to our ſight, and that time hath hurried away all our miſeries, all our pleaſures, all the troubles and cares we have felt, without leaving behind any other remembrance of themſelves than ſuch as dreams do. And it is for this reaſon the Wiſeman bids us look on temporal things, as on the fond imaginations which trouble our ſleep: *Audiens autem illa quaſi in ſomnis vide, & vigilabis.*

§. 6. And

§. 6. And what is moſt dreadful in this is, that on one ſide we will not conceive the nothingneſs of the World, and on the other we apprehend it but too much. Whatſoever's paſt and gone we look on as nothing, all thoſe that are dead are nothing with us. We take thoſe whoſe actions are recorded in Story for People who have been, but are no more; nor do we reflect that they yet live more than ever, becauſe their Souls are infinitely more active, and that this Life producing only weak and languiſhing actions, is rather to be eſteemed a ſtate of Death than Life, in reſpect of the other. It is alſo hence that we nouriſh in us an eſteem for the Grandeurs of this World, becauſe we take them to be as durable and laſting as our ſelves; nor do we dream that we only ſubſiſt whilſt they periſh; and thus that thoſe who were once Maſters of them ceaſe not to be, although they ſhall be depriv'd for all eternity of thoſe things which were the object of their pride.

Humane Glory.

§. 7. What ſhall we ſay of this worldly Glory, which makes ſo deep an Impreſſion on our Minds? what has it of ſolid and real in the ſight of Almighty God? It ſubſiſts only in the knowledge we have of the good opinion others have for us: And theſe for the moſt part are ſuch as know us little, love us not much, and whoſe judgments, even in our opinion, are neither ſolid, nor greatly to be valued; ſo that often in all other things we ſlight and contemn their ſentiments. Beſides, the favourable opinions others have for us, are perfectly uſeleſs They add nothing either to Soul or Body, nor do they leſſen the leaſt of our Miſeries. They only contribute to deceive and cheat us, whil'ſt by them we are inclin'd to judge of our ſelves, not by the rule of Truth, but by that of other Mens opinions, and having buſied our heads during Life, when death comes, diſappear on the ſuddain, for then we have no ſenſe or ſentiment for ſuch trifles: And this is that ſmoak, that vapour which thus fills and puffs us up.

The

The Glory of Saints.

§. 8. What a difference then is there betwixt this Humane Glory, and that which the Saints ſhall enjoy for all eternity? A Glory as valuable and ſolid as that of Man is is vain and contemptible; becauſe it hath qualities quite oppoſite. The Beatitude of the Elect ſhall be accompanied with a Spirit of Society and Union; they ſhall know one another perfectly, they ſhall jointly give glory to God for the favours he hath done each one in particular. Thus ſhall the good deeds of each Saint be known to all the reſt; for every one in particular they ſhall be occaſions of joy, praiſe, and Thanks-giving for ever. They will caſt all their Crowns at the feet of the Lamb, not their own onely, but thoſe of all the reſt; becauſe they will not only glorifie God in themſelves, but ſhall glorifie him in all his Saints, ſinging to him for all Eternity, *Mirabilis Deus in Sanctis ſuis.*

§. 9. O the truly ſolid Glory of the Elect of God! A Glory that conſiſts not in a fleeting ſplendor, but remains for ever! A Glory not confin'd and built on the knowledge of ſome few envious and ignorant People, but which ſhall have as many witneſſes as there are Citizens in the *Celeſtial Hieruſalem*! A Glory that conſiſts not in the uſeleſs and raſh approbation of thoſe who know us not, know not themſelves; but in the joy of an innumerable number of Holy Souls, who by the light of Truth ſhall ſee the bottom of our hearts.

The Glory of the Wicked.

§. 10. *Non ſic impii, non ſic*: They have little enjoyment of their Glory during Life, and it quite vaniſhes at the hour of their Death. If for any time it continues in the memory of Men, 'tis not for them, they have no ſhare in it, and when all's done, it ſhall be intirely deſtroy'd at the day of Judgment. For the puniſhment of the wicked ſhall be attended on by a Spirit of diviſion amongſt themſelves; for the intenſeneſs of their torments will ſo entirely employ them

them about themſelves, that they ſhall leave no room for the memory of that eſteem others had for them, when alive. So that there's nothing more literally true than what the Scripture ſays, *Memoriam ſuperiorum perdidit Deus, & reliquit memoriam humilium corde.*

Quality.

§. 11. Men of the World are taken up with nothing more than what they call *Quality*, and that which gives ſome the denomination of Perſons of Quality to diſtinguiſh them from ſuch as are not ſo. They extend this diſtinction ſo far, that a Man is thought to differ leſs from a Beaſt, than a Man of Quality from one of mean Birth. This Quality miſes almoſt all others, even the moſt Spiritual and Divine. We do not only raiſe it above the Mind, but even above Vertue, and the Quality of being a Chriſtian; and if it happen we do not make this preference in poſitive words, at leaſt we do in our judgment; that is, we are otherways taken up with, and concern'd about it. For who are they that ſincerely value the condition of a poor and meanly-born Chriſtian above that of a debaucht Perſon of Quality? Who is he that can ſee the profound abjection of this Great one, and the high elevation of that poor Chriſtian? It is manifeſt therefore that the Idea we have of *Condition* and *Quality* deceives us, and that it is worth our while to examine what there is of ſolid and real in this common object of Man's vanity, to the end we may diſabuſe our ſelves.

§. 12. To be a Perſon of Birth and Quality according to the World, is to be ſprung from Parents, who hold a conſiderable place in the order of the World. But this Birth of it ſelf gives no advantage either of Mind or Body; it takes away no defect, and Perſons of Quality have faults as great as others. There is therefore no ſolid Reaſon which makes Perſons of Quality more to be eſteem'd than others. Nevertheleſs becauſe there ought to be a *decorum* amongſt Men, 'tis with reaſon that in ſome places Cuſtom carries it, that Perſons thus born ſhall enjoy the precedence of others, and be prefer'd before them.

See the firſt part of the Treatiſe of Grandeur.

If we ſtop here, there would be nothing of unjuſt in the Idea we have of what is called Quality: But we proceed further. Of this arbitrary order eſtabliſh'd by Men, upon no grounds taken from the Perſons themſelves, we create another, that is Natural and indiſpenſable, and we accuſtom our ſelves to look on it as ſomething faſten'd to the very Being of thoſe to whom we give this precedence.

We do not only content our ſelves with giving them that exterior and interior reſpect that is due to them, for in this there would be nothing but what's rational and warrantable; to this we add what's not due to them, to wit, A reſpect which ſprings from our own errors and corruptions. We frame to our ſelves large and auguſt Idea's of this ſtate: We look on it as the very height of all happineſs; we deſire it our ſelves, we envy it in thoſe that have it, and if we prefer them before others, 'tis only out of an ardent paſſion we have for the Goods and Honours they enjoy. So that there is no kind of People Great ones ought to fear more, than thoſe that admire them moſt, becauſe they will be always ready, if they could, to rob them of their Greatneſs.

In the mean time, as the Admirers of Greatneſs are very numerous, and in their diſpoſition, we conſider not that malignity which they conceal, but only that eſteem they make ſhew of, they are not the leaſt contributers to this imaginary Felicity of the Great; becauſe in them they know thoſe ſentiments and that diſpoſition, the proſpect of which, is that which flatters moſt the vanity of ambitious Souls.

§. 13. All theſe judgments are falſe: For 'tis no happineſs to receive from others theſe marks of eſteem, and 'tis a plain piece of injuſtice to take delight in being the object of that admiration which ſprings only from the corruption of Man. Nevertheleſs, Perſons of Quality knowing the ſentiments and Idea's, which the generality have of their Condition, frame thence the conceit they have thereof. They look on their Quality as incorporated in their Being, they fancy themſelves rais'd infinitely above the heads of others; and it is almoſt impoſſible for them to conſider themſelves as levell'd with thoſe who are below them in the order of the world. Theſe are thoſe falſe Idea's we ought

ought to correct by considering the judgment God passes on his Estate. But what judgment passes he? Even that these marks of Honour, these deferences established by Men, contain nothing of true and solid, because they are only *Ceremonies and fleers void of reality*, as St. *Chrysostom* terms them: The same must be said of those judgments, because they are false, and are useless to such as take pleasure in them, and render those who do delight therein, miserable. The Riches and Delights of the Great ones lye under the same censure, since these give occasion of great tentations, and prove great obstacles in their way to Heaven. This is the judgment God passes on what we call quality and Greatness: And hence it follows, that who judges otherwise, judges wrong, and what discourses soever give another Idea of them, which inclines us to desire them when wanting, to take pleasure in them when possest, and to contemn those who have them not, are false and deceitful.

Valour.

§. 14. Next to being born Noble, nothing raises Man higher in the esteem of the world, than *Valour*; nor is there any thing the repute of which does in a *greater* degree flatter persons of quality, and touching which they are more sensible and delicate. A Gentleman will suffer any reproach sooner than that of want of courage, because he knows that the World hath allotted valour the highest esteem, and cowardise the greatest infamy, when found in persons of his condition.

If our task here was onely to justifie men in this point, it would not be a very hard one. For since it is valour that keeps up Kingdoms, and makes them formidable to their Enemies; 'tis with reason (since the services of all the valiant men whereof a State has need cannot be recompens'd with rewards equal to their deserts) that this quality is become honourable, to the end men may be drawn to serve for this kind of reward which is never wanting. There is therefore some Justice in this esteem, in relation to men, and consequently some also in relation to God, for he approves all that is just and necessary to the conservation of humane societies.

But as in the eſteem we allow Valour, we may go beyond the bounds of Truth, and by falſe praiſes extol in it what deſerves no eſteem, we muſt yet conſult what God judges of it, and learn of him what there is in this quality of real and great, and what only appears ſuch by the error and illuſion of Men.

We may conſider Valour two ways, either as a paſſion, that is, an impreſſion coming from the Imagination and Body, or as one regulated and guided by the Will. To conſider it in the firſt way, we may take notice, that as there are ſome who being rais'd high above the reſt are not ſubject to be dazl'd, nor feel thoſe weakneſſes cauſed by the force of Imagination, on ſuch as have not been us'd to thoſe fearful ſights; ſo there are others who either by Nature, or out of Cuſtom, are not ſurpriz'd in the dangers of War; who there conſerve the ſame calmneſs and preſence of mind; who can foreſee all, take all advantages, and to whom the ſight of an arm'd Enemy does inſpire new vigour and force, to encounter and ſurmount them; and theſe are thoſe we call valiant and brave Men.

There's no doubt but a diſpoſition, ſuch as this, deſerves our eſteem, but whilſt we look on it only in this degree, the Imagination and Body ſhare more in it than the Will. For if in theſe Perſons the Spirits and Blood took ſome other courſe, all their valour could not free them from fear, as it cannot hinder them from being ſtartled when from a high place they look down a precipice.

Thus, as God ſets no value on any thing in us which is not voluntary and vertuous, if he allow that Men out of neceſſity ſhould have allotted valour certain humane rewards, yet does he not approve that in that judgment they interiorly paſs on valour, they ſhould equalize it to the leaſt of thoſe Vertues he is Author of. So that the joynt-valour of all Conquerours conſider'd in this degree, and as only a natural diſpoſition of the Imagination, deſerves not to be compar'd to the leaſt motion of Grace, which God produces in the heart of ſome ſimple Woman; ſince that all qualities purely humane dye with Man, and that the leaſt Vertues have effects that ſubſiſt for all Eternity. The Idea therefore which the diſcourſes of the World frame of Valour

is falſe, becauſe it exceeds Truth, and that is ſuch a thing as placeth amongſt humane qualities that which doth above the moſt ſpiritual and divine virtues.

ut their illuſion is ſtronger in the judgment they on valour, conſider'd as valuable. That is it which is made of it: for they eſteem more that which united brave and valiant, whether they accompanied with Juſtice or no. Prudence or Faithfulness leverheleſs what a prodigious difference there is place between what men learn amongſt lives where our Duty and Juſtice require, and it them to God where he engages us. Is it not heroſity that Chriſtian Religion has wrought?

But to expoſe them to all chance, and to put into the hands of an exaſperated and omnipotent God prodigious a fault, that we need no greater proof blindneſs of Man, than the placing his glory in ſuch action.

15. Moreover it often happens, that we beſtow juſtly the name of courage and valour on the greateſt of theſe actions. Men do not expoſe themſelves to ger becauſe they fight it, but becauſe they ſee it not: ir Souls are wholly taken up either by the renown they end to, or ſome other trifle which filling the whole ca- y of the mind, conceals all things elſe from it. *We out*, ſays a man of the world in his Memoires, *to make elves to be ſhot at*; That is, to out-dare Death and God elf, by putting our life in hazard for a ridiculous vani-

What do you imagine did then ſtrike this man's ſoul? as buſied about the thoughts this action would raiſe in : who ſhould hear of it, and the praiſes it would procure

This ſeem'd great to him, nor did he ſee any thing ; yet was this exploit accompanied with the danger of th, and the hazard of Hell. The praiſes he expected Men could not ſpring but from folly and blindneſs,

of his wrath againſt a wretch'd man, who being toucht with ſo little dread of his Juſtice, and ready to fall into his hands, dares affront him with ſo much inſolence. Thus this action was accompanied with a thouſand terrible circumſtances; 'tis true, but he was not at all aware of them, and minded the praiſes ſolely and ſeparately from them all; he lookt on himſelf as plac'd in the thoughts of others, enjoying there the eſteem and repute of Valiant; and this Idea took him ſo totally up, that at once it made him forget, God, Death, Hell and Eternity.

§. 16. Nothing but a blindneſs as great as this, can find any thing of great in this action; for Men diſcourſe not at this rate of things they ſee and know. They could find nothing but what is ridiculous and fooliſh in a Prince, who to gain a good name and repute from ſome of his mean ſervants, ſhould without any neceſſity expoſe the good of his Kingdom to eminent danger, how then can they find any generoſity in thoſe who fooliſhly expoſe their lives, and can thence hope for nothing by Death but an eternity of torments? This happens becauſe Men know full well the Price of a Kingdom, but know not the value of their own lives. This ſole good of Men, this Treaſure, whoſe loſs is irrecoverable, this price wherewith Eternity is bought, is the thing in the World moſt contemn'd and ſlighted. There's no reward ſo mean and baſe for which we hazard it not, and for which at every turn it is not caſt away. Men ſeem to be weary of life, ſince they ſeek to be quit of it ſo raſhly, and for ſo ſmall trifles throw it away. Thus we may diſcover as a certain truth, that all this falſe valour which caſts Men headlong into duels, unjuſt quarrels and uſeleſs dangers, to which they expoſe themſelves through a ridiculous vanity, is nothing elſe but either a not knowing the value, or a forgetting the end of life, a darkning of the Soul which conceals danger, or a fooliſh and unreaſonable aſſurance of eſcaping it; or laſtly, a violent application to ſome object of our paſſions. What is't that deſerves our eſteem in all this? Is't a ſign of an undaunted courage in a deaf man not to ſtartle at the Thunder of Cannon? or in a blind one not to be mov'd at the dreadful ſight of an Enemy? There's no courage not to ſtand in dread of God Almighty, becauſe nothing

nothing but an horrible blindneſs can be exempt from ſuch a fear. God is ſo terrible, that when he has a mind to make us ſenſible of his anger, no preconceiv'd belief can ſhelter us from the leaſt of his regards, and even the wicked are forc'd to cry, in the excels of their conſternation, to the *Hills that they fall upon them*: ſo that 'tis an excels of folly in weak and wretch'd Man to out-dare God Almighty, though for a moment, when he delays his puniſhment; ſince thus he runs the hazard of being the object for ever of his rigorous Juſtice, when he cannot at all hinder his coming under the laſh.

What then muſt we think of theſe Bravo's, the World with ſo little judgment eſteems ſo much? We muſt think and judge as God judges. We muſt approve of thoſe he approves, we muſt condemn thoſe he condemns; and make the differences betwixt ſuch and ſuch, that he does: And as we ought to deny ſome thoſe due praiſes their Generoſity deſerves, ſo ought we to have for others that juſt Contempt which is due to their brutiſh Valour.

Qualities of Mind.

§. 17. But perhaps there's ſomething more ſolid and real in the Qualities and Endowments of Mind, ſuch as are Sciences, Eloquence, a grateful meen in Converſation, Addreſs in buſineſs, Capacity of great Affairs, with ſtrength of Mind and Brain to go through with them; a particular Prudence in the conduct of our deſigns, and management of our Fortunes? Not at all. The whole value we ought to ſet on theſe, conſiſts only in the uſe we make of, and the end to which we refer them. They are neceſſary Inſtruments for the Employments of Life; and hence thoſe who live in the world lye under an obligation of cultivating them with great care, becauſe they ought to know, that ſince Men have aſſign'd them a great Value, 'tis impoſſible to ſucceed in any thing without being maſter of them.

But if we ſeparate them from their uſe, and our referring of them to the honour of God, and that we only conſider them in themſelves, or as the means to arrive at ſome low and temporal end, they loſe ſo much their eſteem and

value, that the condition of thoſe who are maſters of them, is not at all preferrable to that of others, who want them. And for this reaſon, 'tis of greateſt importance not to be deceiv'd with the vain *Elogiums* which in the world are beſtow'd on theſe Endowments, as conſider'd in themſelves, and ſeparated from the uſe which might be made of them.

Wit, or Light of Mind.

§. 18. The very Idea we have of what is call'd a Man of Parts or Wit, is perfectly falſe, and one of thoſe whereof we the moſt of all ought to diſabuſe our ſelves. For we call Wit a certain facility to learn Sciences, to diſcourſe well on what s offer'd, to manage Affairs with addreſs, or to find out ſome far-fetcht Intrigues to bring our deſigns to a good concluſion. But nothing of this goes to the making up of the true Light of Mind, ſince theſe Endowments may be found in thoſe, who, as the Scripture tells us, are blind, little fools, inſenſate and void of Underſtanding. What is it then to be a Man of Wit? Let us judge thereof by taking a view of the ſight of our Body, which is the Image of that of our Souls. To ſee well, is to ſee things ſuch as they are; that is, to ſee what s Great as great, and what's little as little. Thoſe to whom a Mountain ſhould appear a Mole hill, and a Mole-hill a Mountain, would be ſaid to be very ill-ſighted. They who can conceive things that are great as ſuch, and that with an apprehenſion full of Light and Life; and who ſee things that are little in their natural dimenſions, without increaſing or augmenting them by their imagination, are great Wits, and Men of accurate right Judgments. Thus he who ſaid, *He fear'd God as a ſwoln Sea hanging over his head*; and he who ſaid, *Who is like to thee, O Lord, who is like to thee?* and he who ſaid, *The magnificence of God was rais'd above the Heavens*, was one of a great Wit; becauſe God appear'd great in his eyes, and he was fully poſſeſt and convinc'd of his Magnificence and Greatneſs. He had then a ſight which was clear, and extended far: Thus an infinite number of ſimple Women, who in concerns of this World appear of no parts, are great Wits, becauſe to them God ſhews, and, as it were, makes himſelf even to be toucht and ſeen. Whereas ſuch as have only

a Wit to understand a Mathematical Demonstration, to discourse well, to carry on a Negotiation or Intrigue, without seeing the things of the next World under any other dimensions than those of seasons, are both little Men and Wits, and deserve no other Names than those the Scripture affords them of *Little ones, parvuli*; *Of simple, without either sight or light*; *Cæcus, & mutus sensum.*

Strength of Wit.

§. 19. As the Idea which is commonly fram'd of the Light of Mind is false, so that which we have of its strength is no less so. We make it consist in being able to sustain the weight of a great number of Affairs, without being dismay'd, tyr'd or confounded with them. Behold, says the World, a strong Brain, that's able to comply with, and manage so great a number of different Affairs. But perhaps on the contrary we ought to say, What a weak Head is this, that stands in need of so many Employments to sustain and keep it up? And how little vigour has this Soul that wants so many props to keep it from being dismay'd, or weary of it self. Take these Employments from this Man, and you shall presently see him dull and languishing. 'Tis not we that support our Affairs, 'tis they that bear us up. In them we find a Bed whereon our Souls in their weakness repose. The strength and vigour of a Soul consists in being able to continue without these stays, and pleasing it self only with God and in his presence. If there be any strength in those who are not tyr'd by the tumultuous Employments of this World, 'tis a strength which depends on the organization of the Body, not a true strength of the Soul.

§. 20. It is true there's something in Man that's great, and let him apply his mind to what he pleases, there always appears some signs of Grandeur and Excellence: But even from this Grandeur proceeds his misery and meanness, when he gives his mind to what merits not his application, and neglects those other things which only deserve his careful thoughts and affection. If Man were less than he is, all these Qualities and Endowments would be greater; and they

they are but mean and little becauſe he is call'd to things of a far higher ſtrain, and infinitely more important which he paſſes by and neglects, whilſt he too much applies himſelf to thoſe other.

Science.

§. 21. The greateſt part of Humane Sciences are ſo inconſiderable in themſelves, and contribute ſo little to Man's felicity, that we are full out as happy living in ignorance and contempt, as in the knowledge and over-value of them. Vanity and Opinion ſets a price on them, and we deſire only to be learn d for others, not for our ſelves. Hence *Seneca*, all Stoick as he was, does confeſs that he car'd not for wiſdom, which was the Idol of thoſe of his Sect, were he prohibited to diſcourſe of it with others: *Si cum hac exceptione detur ſapientia, ut illam incluſam teneam nec enunciem, rejiciam.* That is, the whole reward and fruit he deſir'd to draw from thence, was only the praiſe and approbation he expected to have from others. But as opinion ſets the rate on Sciences, ſo does it alſo debaſe them when it pleaſes. Men have been pleas'd not to judge learning fit for Women; in the mean time Men do not think them miſerable, nor are they themſelves ſenſible of the want. Some Ladies of qualitie conceal the skil they have in polite literature called *Belles lettres*, as aſham'd of it; and they are in the right, for there's always ſome ſhame in being burden'd with an uſeleſs knowledge. If all thoſe of that Sex who have apply'd themſelves to the ſtudy of curious Sciences did the like, they would but thence deſerve more eſteem.

§. 22. It is true nevertheleſs that ſome of theſe Sciences that are very beneficial to humane ſociety, and afford to ſome, great advantages; and for this reaſon, it has been well done to affix thereunto certain honours and rewards, but for the moſt part they procure their Owners more harm than good.

Let us run over all thoſe, we know to have been Men of Wit and Parts in the World, and upon conſideration we ſhall find very few who have not thereby been damag'd as to the next World. Had not ſuch an one been a Man of parts

parts he had never been choſen Biſhop: He had never then been charg'd with the ſins of a whole Dioceſs. It is by his good parts that another is rais'd to a great Office, and great employments, and thereby hazards his Conſcience through a thouſand dangerous intrigues. If another had not had an eaſie utterance he had never been a Preacher, and ſo not ſpent his Life in an abuſive diſpenſation of God's word. Without parts we preſs not forward in the World, and by living privately we ſhun a thouſand unfortunate engagements.

§. 23. But it is not poſſible to ſet a value on theſe endowments, by conſidering them ſeparately from the good or bad uſe that may be made thereof. There's an obligation on thoſe in the World to do ſo, ſince often they are known, but not the bad uſe they are put to. Nevertheleſs it is moſt certain that this way of conſidering them in themſelves, without reflecting on the uſe that's made of them, is the origine of great illuſion both to us and others. For theſe qualities ſubſiſt not in the air, abſtracted from their good or bad uſe, and when they are ill imploy'd they deſerve no eſteem, ſince they only increaſe the guilt of thoſe who have them.

§. 24. The Holy Scripture only calls that Science, which teaches us how to live, accounting all that are ignorant of it fools and mad-men: Nor would Man, were he rational, ſpeak any other language than this, for it is moſt conformable to reaſon and nature, and only his blindneſs has brought another dialect into faſhion. Not but that each Science teaches ſome particular truths, but becauſe we ſtand in ſo urgent a neceſſity of that knowledge which leads to Heaven, that we are not permitted to reckon the reſt for any thing. Were we in a ſtorm we ſhould only value that Art which might ſerve us there, and no body ever thought of praiſing a paper of Verſes when the queſtion was how to avoid a threatned Shipwrack. Let a Man be ſick, he only in his Phyſician values that skill which may cure his Diſeaſe, all the reſt of his good qualities vaniſh and are not taken notice of. In a word all thoſe great concerns, which ought totally to employ and take us up, give us leave only to conſider ſuch abilities as may be ſerviceable thereunto. But what greater concern can we have than that of ſaving our Souls, ſhunning Hell,

and

and purchaſing Heaven, What greater and more urgent danger than that of periſhing eternally? What deſerves more to take up all our thoughts than the care of preparing for an Eternity? It is therefore againſt Nature and Reaſon to ſet ſo high a price on certain qualities and endowments that contribute nothing thereunto.

§. 25. Nor is this a mere queſtion about words, things themſelves are concern'd, ſince the words carry the things along with them. Were it only about words, it would be a ſmall inconvenience to beſtow the name of Learned, Skilful, and of Good Parts, on thoſe who might excel in Humane Sciences, becauſe in reality as uſeleſs as they are, conſider'd in themſelves; they yet continue to be marks of the greatneſs of humane Wit. But we ſtop not here, to theſe words we faſten certain ſentiments of our Souls; and we always accompany them with an interior judgment of eſteem and excellency. We raiſe thoſe on whom we beſtow theſe Names above others, and here they become falſe and deceitful. For whereas a Poet that's no Chriſtian, an Eloquent Preacher that leads a diſorderly Life, or an able Politician that thinks not on God, are infinitely leſs eſteemable than the ſimpleſt Woman that lives according to his Laws; yet under the Favour of theſe Names, we fail not in our own thoughts and imaginations to beſtow a moſt eminent degree and place on theſe Perſons, whom we ought (notwithſtanding their great Learning and Knowledge) to conſider as in the loweſt degree of blindneſs and abjection.

§. 26. If Men are not capable of being ſpoke to in this Language, at leaſt ought we to ſpeak it to our ſelves: And thus by judging of things by the relation they have to God and what's Eternal; inſtead of thoſe ſeveral Conditions and Degrees of Men in the World, we ſhall only find two; but thoſe prodigiouſly different, if we look on them with the eyes of Faith, though the difference be unknown to Senſe. One of theſe Claſſes is made up of the Juſt, the other of Sinners. It will be profitable to excite in us the livelieſt Idea we poſſibly can of theſe two States, to the end it may help to obſcure and ſtifle in our minds all thoſe diſtinctions, which Men have eſtabliſh'd and built amongſt themſelves on certain Qualities, whether exterior or interior, real, or imaginary.

Sinners.

Sinners.

27. What then does a Sinner, and one without God, to the eyes of Faith, that is, to Truth it ſelf? He that's blind, becauſe he does not partake of true knowing neither GOD nor Himſelf, his Friends nemies, Good nor Evil. Let him be as intelligent as l in the Affairs of this World, yet does he live and in darkneſs, ſince he blindly falls at every ſtep, and s not where to place his feet.

is one that's deaf, ſince he hears not the voice of God, lmits to his heart his Divine Word; although it may a noiſe in the ears of his Body.

is one ſick of a Palſey, becauſe his heart is without n, nor aſpires up towards God; it is alwayes on the d, and in an utter diſability of ever raiſing it ſelf.

28. He is a Man reduc'd to an extreamity of want and ty, becauſe diſpoil'd of all true Riches which are Spiritual; becauſe he has loſt whatſoever God be- d on him in his Baptiſme: To him no more belongs ght to his Inheritance, which is Heaven.

is not only poor as to the Riches of Grace, but even the goods of this World. For albeit to the eyes of ne appears the Owner of great Wealth, and that others no right to deprive him thereof; yet does he unjuſtly it as to God: He no more deſerves to enjoy it; he's rthy the uſe of any of his Creatures.

29. He's a Bondſlave; not only to his Paſſions which neer over him, but to the Devil who poſſeſſes him, ls in him, moves, agitates, and makes him do and act pleaſes; who without ceaſing deceives him, and turns into the ſubject of his diſport and laughter, according e phraſe of Holy Scripture. Nay, he's a ſlave of the ind thoſe God has choſen; that is, his whole Imploy- during his Life, is to labour for the good of others, or his own; and to contribute to the good of the Elect, out drawing thence any benefit for himſelf. 'Tis thus Angels and Saints look on thoſe who are great and thy. They fancy the whole World only made for

them

themſelves; in the mean time God only eſteems them made for others; nor does he permit them to live but the Service of his Elect, who are the only Maſters Kings in his ſight, and who will drive them out of the Houſe, when the time ſhall come, that they ſtand in more need of them: *Becauſe the Slave does not remain the Houſe of his Maſter*, as the Scripture tells us.

§. 30. A Sinner is a Man reduc'd to a ſhameful nakedneſs, becauſe he has loſt the Robe of Innocence and Juſtice; let his Magnificence be never ſo great, wherewith he endeavours to cover his ignominy. His greatneſſes, St. *Auguſtin* ſpeaks are but *The Rags of the Devil*, *Pannus Diaboli*: Theſe are not only ſhameful, but over and above great Deceivers; becauſe the Devil only lends them to the end that Man fixing there, and making them the object of a ridiculous vanity, he may loſe all ſenſe of his true miſery, and never endeavour to recover what he has loſt: And theſe he will take from him at his death, and make him for all Eternity ſenſible of the nakedneſs he is reduc'd to.

§. 31. Laſtly, A Sinner is a Man that's dead, and a thouſand times more ſenſleſs than the dead themſelves; his very Soul is dead; whereas others die only as to the Body. I ſay his very Soul is dead, nor do I here uſe any Metaphor. The Soul only lives by Love and Knowledge. Thus the Love and Knowledge of what is the Good of Man, that is, of God, is the true Life of the Soul; and when it loſes this Love and this Knowledge, it loſes its true Life, although it retains another poor and miſerable one, by the Love it bears to, and the Knowledge it hath of Creatures. 'Tis for this reaſon that it is ſaid, That as ſin deprives us of true Life, ſo true Life is given by Wiſdom to its Children: *Sapientia filiis ſuis vitam inſpirat*; becauſe on them it beſtows the Knowledge and Love of God.

§. 32. The Compariſon therefore is very natural and exact, which the Fathers make betwixt a Soul in ſin, and a moving Sepulcher. Becauſe the Soul being dead, the Body that incloſes it may in ſome ſort be ſaid to be its Grave. And this Compariſon runs ſo much the better, in that, as a Tomb is adorn'd without, but fill'd within with nothing but dirt and infection: In like manner the Sinner, whoſe

[illegible]

To [illegible]

[illegible]

3. [illegible] Holy, [illegible] Temples [illegible] Sanctuary [illegible] Spirit [illegible] Heaven [illegible] Sun. [illegible] Children [illegible] Kingdom [illegible] Heirs [illegible] Heaven, [illegible] Servants, [illegible] Temple [illegible] Members [illegible] Body, [illegible] Holy *Eucharist*.

4. But we must go [illegible] Gentiles. [illegible] Kings, [illegible] JESUS CHRIST, [illegible] Gentiles [illegible] Children [illegible] Heirs [illegible] Servants, [illegible] Temple [illegible] Members [illegible] Body, [illegible] Holy *Eucharist*.

37. We must endeavour to imprint in our minds, as much as we can, these Ideas, that we may be able to resist the impressions made on us by the Discourses of Men, who fill our heads with conceits of false Grandeur, false Merit, false Goods and Evils. And for this reason it is, that the Holy

Holy Scripture ſo often raiſes us up to admire the juſt. *Bleſſed are thoſe*, ſays the Scripture, *who are without blame in the ways of God: Bleſſed are thoſe, who ſound the depth of his Precepts: Bleſſed the Man, who fears God: Bleſſed is the Man, who follows not the Counſel of the wicked: Bleſſed, O Lord, are thoſe who dwell in thy Houſe: Bleſſed is the Man inſtructed by thee: Bleſſed are thoſe whoſe ſins are remitted.* On the contrary, it endeavours to take from us that eſteem we have for all thoſe humane Qualities, which are the uſual object of Man's Vanity. *Let not the Wiſe*, ſays the Scripture, *glory in his Wiſdom; nor the Strong in his Strength, nor the Rich in his Riches. But he that has a mind to glorifie himſelf, let it be in knowing Me, in knowing that I am the Lord, who does mercy, judgment, and juſtice on the Earth. For theſe are the things that pleaſe me, ſays the Lord.*

§. 36. The Scripture yet proceeds further, and wills us to look on Sinners not only as reduc'd by ſin to a low degree of abjection, but even to a ſtate of annihilation: And this it expreſſes by theſe words; *Ad nihilum redactus eſt in conſpectu ejus malignus.* And whilſt in this manner it paints them forth, at the ſame time it buries and annihilates with them all their Greatneſs, all their Riches, all their Qualifications, as well the interior as exterior ones: That is, It will not permit that any thing of theſe ſhould make them even to ſubſiſt in our ſight, or make us to judge there is any thing of real and ſolid in their condition.

§. 37. And it is thus the Holy Scripture would have us to conſider whatſoever has no relation to God. This is that expreſs concluſion, which it made a great King (on whom God had heap'd all the Grandeurs and pleaſures of the World,) to deduce, (to the end he might be more able to teach us the vanity of them all. In purſuit of this deſign, he does in particular repreſent unto us the nothingneſs of all Pleaſures, of all Greatneſs, of all Employments, of all Enterprizes conſider'd in themſelves, and not refer'd to God. After all he concludes the ſum of his Inſtructions by theſe words; *Fear God, keep his Commandments; for in this conſiſts the very Being of all Men. Deum time, & mandata ejus obſerva. Hoc eſt omnis homo.* That is to ſay, Whatſoever tends not to God, and the keeping his Law, has no Being

Being, no reality, cannot be ſolid and happy; and ſo before Almighty God is a total privation of Good. Thus it is God judges of the things of this Earth, and therefore we ought not to judge otherwiſe; and it is by this Rule we ought to reform all thoſe falſe Idea's and Notions we receive from our Converſation.

The Way how to ſtudy as a Chriſtian ought.

§. 1. THE firſt Rule which can be given touching the manner how to ſtudy as a Chriſtian ought, and which is the Baſis of all the reſt, is to look on Study not as Employment of indifferency, but as an action of our Life of greateſt importance, and which being perform'd well or ill, may in a high degree contribute either to ſave or damn us. And it will not be amiſs in the firſt place to fix and ſettle this Principle, by conſidering the reaſons of it.

§. 2. Study is not a ſhort and fleeting action; it laſts long, and is often renew'd. 'Tis of importance therefore that it be well order'd, and that the time imploy'd therein be not loſt. For if it be unlawful idlely to throw ones wealth away, and a great ſin to loſe at Play, or on ſome other not neceſſary occaſion, a conſiderable ſum of Money, becauſe theſe temporal goods are only beſtow'd on us to be the ſubject of our good works, and not of our idle paſs-time, it is yet leſs lawful, unprofitably to conſume that time which is given us to gain Eternity by, and whoſe loſs is far more irrecoverable, than that of all other temporal goods whatſoever.

§. 3. We ought to conſider that the time we ſpend in ſtudy is not only the price we purchaſe eternity with, but that moreover it is a Preſent we are conſtantly receiving from the hand of God, and for which we never ceaſe owing him a new acknowledgment; and this debt we cannot pay but by continually employing that in his ſervice, which we continually receive from his hand. In fine this debt we contract every moment, ſince he only beſtows time on us that we may uſe it well, and that he reſerves to himſelf the right

of

of calling it to account for [illegible] Judge he trusts us with. It will [illegible] and I do not believe we [illegible] ceive us favourably [illegible] employ'd, if we [illegible] my salvation. It must [illegible] much in reading other [illegible] concerns: for if the [illegible] can we hope it will [illegible] and his Holy Angels.

§. 4. Study is not only the employment, [illegible] labour and toil of Children, but [illegible] toil and labour who have chosen for [illegible] lives such exercises as depend more on the Mind than on the Body. Now 'tis a thing of greatest necessity, that our labour should be well-regulated, because it is of greatest necessity our penance should be: [illegible] take making up the greatest part of this latter. For if our penances, which ought to cleanse us from all our faults and pay all our debts, do only defile us more, and encrease our debts, what hope does there remain for us? *S. Gregorius, in quo salvetur?* If fasting, which of it self is a work of penance, find not acceptance from God when it is spoil'd by ones proper will, (hence it is, God says by his Prophet, that he did not approve of the Jews fasts, because they only took them up by humour and fancy) how much further will God be from approving and reckoning those studies for works of penance, which shall only aim at some vain and foolish divertisement?

§. 5. Lastly we ought to consider, that the aim of study is to cultivate and nourish our minds. What we read enters into our memory, and in there received as food which nourishes us, and as seed which [illegible] produces good thoughts, and good desires, [illegible] ever received without [illegible] for we always think and [illegible] that memory [illegible] Souls: [illegible] again, and then we [illegible] they never go [illegible]

plaiſance and inſenſible delight we take in them If therefore we do not eat indifferently of all ſorts of Meats; if with care we ſhun ſuch as may be hurtful: if to all ſoiles we do not commit all ſorts of ſeeds, but only ſuch as agree with the nature of them; how much more ſollicitous ought we to be in chuſing what muſt be the nouriſhment of our ſouls, and the Seeds whence our good thoughts muſt ſpring! For what we to day read with indifference and unconcerned, ſhall as occaſion ſerves awake in us, and furniſh us, without our ſo much as reflecting thereon, with ſuch thoughts as ſhall either procure us Heaven or Hell. God awakens in us good thoughts for our Salvation, as it is written, *Cogitatio ſancta ſervabit te.* The Devil awakens thoſe ill thoughts, the Seed whereof he finds in us, to the end he may damn us; and we furniſh him with opportunity of doing ſo, when we ſcruple not to fill our memories with a thouſand vain and dangerous knowledges.

§. 6. 'Tis much the more neceſſary to uſe great application in diſtinguiſhing the good food of our Souls from what is bad, becauſe we have no natural inſtinct by which we can judge and diſcern it. For as for the Body, the taſte uſually knows what is hurtful to our health; God having thus provided for the conſervation of our Corporal Life, leſt by intemperance we ſhould feed on Poiſons. But the ſame rule holds not in the nouriſhments of our minds. Naturally we have no Spiritual taſte to diſtinguiſh what is good and wholeſome from what is not ſo. Nay often poiſons reliſh better with us than the beſt food, ſo deprav'd and ſpoil'd is our ſpiritual taſte. Thus by an attention altogether particular ought we to correct this natural corruption of our minds: And this is one of thoſe ways by which we may practiſe that advice of the Wiſe Man: *Omni cuſtodiâ ſerva cor tuum.* We muſt watch with accurate diligence over whatſoever is to enter into ſo precious a Veſſel.

§. 7. If our Soul ought to be the Temple and Sanctuary of God Almighty, if it ought to be that Houſe of Prayer, of which it is ſaid, *Domus mea domus orationis vocabitur*; Shall we not fear, leſt God upbraid us for having profan'd his Temple, and tell us, as he did the Jews, that we have made

made his houſe into a Den of Thieves? That we have made it into a Theatre or Comical Stage by filling our Memories with prophane Images, and ſuch as will diſhonour a place conſecrated to God, and which perhaps do diſturb the tranquillity of our Prayers by thoſe vain thoughts which they bring into our minds, when we ought to be the moſt diſengaged from them?

§. 8. In ſome Books the Poyſon is groſs and viſible, in others it is hid, and ſcarce to be ſeen Some Books are all over corrupted and naught, others only in certain places, and there are few that are not at leaſt thus faulty. For Books are the Works of Men, and the corruption of Man is to be found mingled in moſt of his actions: and as it conſiſts in his Ignorance and concupiſcence, all books almoſt are tainted with theſe two defects.

A taint of Ignorance is to be ſeen in the falſe Maxims which are to be found ſown up and down: That of Concupiſcence comes from the paſſions we lye under, which firſt make an impreſſion on the Book, we write, and after that carry this unperceived Impreſſion, even to the Souls of thoſe who read them.

§. 9. 'Tis the opinion of certain Phyſitians, that in all Meats there is ſomething of mortal, which they call *Tartar*. And they further add, that all Diſeaſes come from a gathering of this poyſonous matter which remains in the Body after Digeſtion. But what is not true of the nutriment of our Bodies, without doubt is ſo touching that of our Souls. There are few Books, which for the reaſon alledged do not contain ſome Poyſon. The corruption of Man is to be found every where. Thus whilſt we read the words of Men, we inſenſibly take in, and fraight our ſelves with the Vices of Men.

§. 10. Beſides this corruption which comes from Books, there is another which comes from our ſelves, and which ſpoils what we find of moſt wholeſom and good in them: Our heart is a Veſſel able to corrupt whatſoever is poured into it; the moſt profitable inſtructions, may prove to us a ſubject of vanity, and even of error, by the falſe application we may make thereof. Let them be good in themſelves, yet are they not ſo for us. They lead us out of

our road, they amuſe and ſtay our progreſs, while they take us off from what would be really profitable.

§. 11. To avoid theſe two different Poyſons, diffe-rent Remedies muſt be apply'd. And firſt, to free our ſelves from that which ſprings from the corruption of our own hearts, nothing elſe is to be done but to purifie them with-out intermiſſion, by the exerciſes of a truely Chriſtian Life. We ought then to have in our underſtandings this purity of heart, which is the principal diſpoſition for Study. Thus to cleanſe well a Veſſel, is the principal diſpoſition requir'd to receive ſome precious Liquors.

Sincerum eſt niſi vas, quodcunq; infundis aceſcit.

Without this all grows ſowre and naught, as has been ſaid. Thus that Prayer of the Royal Prophet belongs peculiarly to Students, *Cor mundum crea in me, Deus, & Spiritum rectum innova in viſceribus meis.* be-

§. 12. We muſt not imagine that it is enough to be-lieve our heart is clean, and ſo to look on our ſelves as q lified to read the worſt Books. Chriſtian ſtrength conſi-ty in believing our weakneſs, and 'tis a great ſhare of puri-us to be very apprehenſive of being defil'd with dangero-he Books. To this we muſt add a watchful care to ſhun t Poyſons that are found there. If they be groſs and palpa-ble, we may ſhun them by laying aſide all curioſity for things of that nature: If more refin'd and imperceptible, we ought to have recourſe to God by Prayer, to the end he may either make them known to us, or make us paſs them over without ſo much as taking notice of them. For this reaſon there's ſcarce any action that ſtands more in need of Prayer, than Study: And 'tis a great defect to be-gin any without firſt raiſing ones mind to God, and begging that he would proſper it, and preſerve it from the dangers that inſeparably attend it.

For if through a moſt juſt and warrantable cuſtom, we take not our corporal Refection, without begging of God a Bleſſing, that what ought only to ſerve to ſuſtain our Life, give the Devil no means of making us loſe our Souls; how much more careful ought we to be in addreſſing our

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ſelves to God Almighty, what we ſhall make our Spiritual Food, which is much more capable of exciting in us all manner of ill paſſions, and which a neceſſity will have that effect, if not hinder'd by Gods Bleſſing, and if the unwilling it raiſes be not diſpenſed by his Charity.

§. 13. By a Prayer of this nature we offer to God our Reading and Study, as an action conſecrated to him, and performed for his ſake. But that our Prayer may efficaciouſly produce its effect, it muſt be ſincere, that is, it muſt be true that we ſtudy for God's ſake: that a deſire of ſerving him be the Motive, and his Will the Rule and Guide of our Studies. For we muſt not fancy that becauſe we have at random in the Air offer'd him our Studies, they become effectively conſecrated to him. God cannot receive from us but what he produces in us: he receives nothing but what comes from his, not from our Spirit. So that if our Studies have for real motive, either curioſity, vanity, or ſome other ill deſire or end, 'tis in vain we offer it to God, it will not hence become more holy; nay we do God an injury in deſiring him to accept what was not begun for his ſake, which would be contrary both to his Juſtice and Sanctity.

Our Study therefore, to the end it may become a fit oblation to God, ought of neceſſity to have God for its motive; that is, it ought to come from a deſire of obeying him. Now Study has this motive, when undertaken to ſatisfie that general penitential labour God has impoſ'd on all Men, and that we chuſe ſuch things to imploy our Studies about, as may ſerve us to comply with our other duties and obligations. For, if we apply our ſelves to frivolous and uſeleſs Studies, 'tis clear that it is not either God's Will, or a deſire of pleaſing him, that makes us ſtudy; for his Will is juſt and reaſonable, not humourſom and fantaſtick.

A Judge, who applys his Studies to things of his own Calling, may be ſaid to ſtudy according to God's Will and Pleaſure; But ſhall he buſie his head in learning the *Indian* or *Chineſe* Language, it would be hard for him, were he demanded by God, for whoſe ſake he apply'd himſelf to that ſtudy, ſincerely to anſwer, Lord, *'Tis for thee I have* undertaken it.

§. 14. Yet for all this, we ought not to carry this ha… ſo far as to ſcruple all ſuch Studies as have not a direct… lation to our Calling. For provided we employ what ti… is neceſſary to make us able and expert therein, we … indulg'd ſome liberty for other Studies, ſo we abuſe th… not. *Tantùm nè libertatem in occaſionem dederitis cæn…* And the means not to abuſe them, is to refer them to ſom… thing profitable in it ſelf, and which may be uſeful; ſuch … are Hiſtory, Learning to write and ſpeak well, becauſe … theſe are general knowledges, which agree well with o… particular profeſſion.

§. 15. Neither ought theſe Maxims to be underſtood … with that rigour, as to make us imagine that we do ill … taking ſome pleaſure in our Study, or even in ſelecting ſuch … matters, wherein in ſome ſort we ſeek the divertiſement … of our Minds.

For if theſe pleaſing Studies are otherwiſe within the or… der of our devoirs, they become a refreſhment. God al… lows our weakneſs, and we ought to make uſe hereof as a … means to make greater progreſs therein; it being a thing … known, that what we ſtudy with pleaſure, ſinks much dee… per into our memories, than that which we apply our ſelves … unto with ill-will and diſguſt.

As for ſuch Reading, wherein pleaſure and divertiſement … alone are ſought, ſuch as is afforded us by Medals, and … Books of Voyages, *&c.* it may be lawful as other paſtimes … are; that is, to ſettle our heads when doz'd and wear'd … with ſerious Speculations; to refreſh and employ our minds … when not capable of ought elſe. But we muſt take care, … leſt theſe divertiſements be not in themſelves dangerous; … and moreover, that we do not ſo accuſtom our ſelves there… unto as eaſily to fall in diſguſt with what's ſerious. For … this purpoſe we ought not to betake our ſelves to theſe … kinds of remedies, before we have undergone ſome trouble … and wearineſs with others.

§. 16. That conſideration which makes us look on ſtu… dy, as a penance and labour impos'd on us by God, gives … us a proſpect of all thoſe diſpoſitions we ought to have. … We muſt labour faithfully, exactly, and with perſeve… rance. Fidelity conſiſts in applying as much as we can the

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ours to the ſame Studies, that we may honour God
ly by our Studies, but alſo by their Regular Courſe,
at we may overcome that ſloth which would make us
that time away, which is deſtinated for our Studies.
neſs conſiſts in doing all things as well as we can, al-
having in mind that what we do, we do it for God,
at he fully deſerves our whole application. Laſtly,
verance conſiſts in continuing the ſame Studies, as long
hall be convenient, to make us ſhun that inconſtancy
is ſo natural to Self-love. For this purpoſe it would
amiſs often to have in mind that ſaying of the Pro-
Maledictus qui facit opus Dei fraudulenter: And that
Wiſe Man, *qui mollis & diſſolutus eſt in opere ſuo,*
eſt opera ſua diſſipantis. By the firſt we are warned
e our ſelves from negligence and unaccurateneſs,
ſo often finds place in our Studies, to the end we
hun that curſe, which is pronounced againſt thoſe
arelefly perform what they are to do for God; by
ond, to ſhun ſloth and idleneſs, which are oppoſite to
y; and diſorder, which is oppoſed to perſeverance,
are the two other requiſites for thoſe which are per-
d as Chriſtians ought.

17. We ought not to imagine that the Life of a Stu-
s a Life of eaſe. Thoſe who ſhall ſeriouſly make
hereof, ſhall find that on the contrary a Life of pure
and contemplation is a Life of all others the moſt
l, and that others are only ſo, as in proportion they
nearer to it. The reaſon is, becauſe nothing is more
ry to our nature than uniformity and quiet; becauſe
g gives us more time and opportunity to be with our
. Various Changes and Employments take us from
lves, and pleaſe, becauſe they make us forget our
. Beſides the Language of the dead in Books wants
nd hath nothing that lively affects Self love, or vigo-
awakens our paſſions. It is deſtitute of action and
n; it furniſhes our minds only with dull languid Ideas
things it ſpeaks of, becauſe they are not ſet out with
lvantage of ſpeech, geſture, looks, and all thoſe other
nſtances which contribute to enliven thoſe Images,
are imprinted in us by converſation with Men. Laſtly,

If

It entertains us very little with what concerns us, and gives us ſmall occaſion to look on our ſelves with complacency; it flatters our hopes but little: And all this ſtrangely contributes to mortifie in us Self-love, which once diſpleas'd, takes from all our actions all vigour and reliſh.

'Tis for this reaſon, that the auſtere Life of a Capuchin is more eaſie than that of a Student ty'd to be Solitary in his Chamber: For this reaſon 'tis more eaſie to be a Soldier, a Merchant to hazard ones life at Sea, than to live in the quiet of a regular ſolitude; and why ſo? Becauſe there's nothing more difficult than to be with, endure, and be ſenſible of ones ſelf. To ſhun this all theſe hardſhips are undertaken. Therefore when we have choſen this kind of life, we muſt reſolve at the ſame time to encounter and vanquiſh this torpidity and ſloth. For ſelf-love, which will make its Markets up, endeavours to get on one ſide as it loſes on the other. Thus when it can not be in, and enjoy that motion and agitation wherein it finds the greateſt ſatisfaction, at leaſt it endeavours to enjoy an exemption from labour and pain, and ſo with violence draws us to that ſide. For this reaſon, if care be not taken, a life of ſtudy will incline us to intermit mortification, and makes us guilty of idleneſs and all its concomitant faults, and ſo it is needful continually to endeavour to preſerve our ſelves from them.

§. 18. Theſe vices we ought to attacque directly, and by addreſs and ſlight. We attacque them directly, when we make uſe of thoſe reaſons and arguments which may excite in us a freſh eagerneſs, by conſidering the fatigues and troubles which accompany all the employments of this World, and by apprehending it to be of their number of whom it is ſaid, that they are not to be found amongſt the troubles and labours of Men, and that they ſhall have no ſhare of the chaſtiſements God ſends them, which is a ſign of Gods great wrath againſt them. But it is good alſo to uſe ſome addreſs, to deceive ones ſelf, and not to conſider this kind of life all at once, but by parts; that is, to conſider one only task at once, whoſe end we may ſee, as that of the reading or writing ſuch a Book without looking any further at preſent. This work finiſht, another will come, and in the mean time the mind will not be oppreſt and diſ-

maid

In a word, we must so order our [illegible] as we commit to be done about them, that we [illegible] to fail, and to presume our selves come [illegible] the former. Thus we ought to begin [illegible] make our selves some divertisement when we find [illegible] form'd any thing not so considerable: and [illegible] omits [illegible] effectively to strengthen our [illegible] certain that in shunning we [illegible] advance [illegible] ick, and by not surveying our minds [illegible] more commodious [illegible] about.

3. Our studies ought to be order'd [illegible] to our other employments: if we have [illegible] dy, it ought really to rest to be [illegible] we recreate [illegible] elves, and we [illegible] most convenient. But we must [illegible] that we have two ends [illegible] imployments, and [illegible] oppose to our selves two kinds of [illegible] ding on many circumstances, and which [illegible] to the variety of [illegible] who only [illegible] The other general and common [illegible] ones soul that food and nourishment which [illegible] to make it subsist and travel in the way [illegible] to that State the Prophet speaks of, when he [illegible] *is jam ut fœnum, & arescit cor meum, quia oblitus sum [illegible] panem meum.* This bread of the soul are [illegible] lid instructions of Piety which St. [illegible] so necessary, that he fears not to [illegible] of *Lazarus*, that *non poterit ex [illegible] assequatur, nisi pervenia perierit in [illegible]* d though we ought not to understand these words [illegible] li rigour, God supplying this exercise in the [illegible] ich those others of labour, penance and humility, being perform'd in Spirit, are [illegible] Lessons, yet they to teach those who are capable of reading [illegible] fault it is to employ all their time in other studies, allot none for the good of their souls. Without [illegible] n 'tis a matter of great difficulty for one to [illegible] o be sav'd, so that to [illegible] them well, we shall excels in the words of [illegible] sism. For it is most [illegible], we have always a weight [illegible] carries us down- that is, which inclines us to lead a carnal life. If [illegible] be carried thither, we need only leave our selves

[illegible]

at liberty, and make no reſiſtance, without more a-d we ſhall go along with the torrent. Now the greateſt r fiſtance we can make is to ponder and meditate the wo of God, either in Scripture or other Books of Piety, th being nothing which furniſhes us with more ſtrength to r fiſt the ſpirit and maximes of the World.

§. 20. The World ſpeaks to us a thouſand ways. makes us hear its treacherous voice, by almoſt all Creature which to us are ſo many ſnares according to the Wiſe-Ma The common diſcourſes of Men are all fram'd according t the model of concupiſcence, not to that of truth. Wha there is call'd good, honour, pleaſure, happineſs, evil, mi ſery, infamy, are only the objects which concupiſcenc would either ſhun or enjoy, and whereunto it hath faſtened theſe Idea's. What means therefore is there left to make head againſt the continual impreſſion of this language of the World, if we have no care to hear what God ſays to us in his Scripture, and in the books writ by his ſpirit.

§. 21. A great ſervant of God did counſel ſuch as had good memories to learn by heart ſeveral Pſalms and Sentences of Holy Writ, that by thoſe Divine words they might ſanctifie their momeries. And this exerciſe is peculiarly neceſſary to thoſe, who have in ſome ſort profan'd their memories by a number of things writ there by the Devil, with deſign to deceive the World by a falſe agreeableneſs, which makes vice amiable by repreſenting it under grateful colours. Though at firſt we do not ſee the beauty and depth of Scripture, yet the reading of it ceaſes not to be profitable, provided it be perform'd with reverence, and that we attribute not to it, but our own ignorance, the ſmall reliſh and inſight we have thereinto. For 'tis of thoſe who are thus diſpos'd to bear reſpect to Scripture, that is to be underſtood what *Origen* ſays: *Si vides aliquando legi ſcripturam in auribus tuis, interim hanc primam ſcias te ſuſcepiſſe utilitatem, quod ſolo auditu, velut precatione quadam, noxiarum virtutum quæ te obſident virtus depellitur.* If the ſound of Scripture's words ſometimes ſtrikes your ears, know that the firſt benfit you thence receive, is, that the bare hearing the words ſupplyes the place of Prayer, which drives away far from you thoſe adverſe powers which

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mult you: As alſo what St. *Chryſoſtom* ſays in his third omily of *Lazarus*, *Quid ſi non intelligamus quæ continen- in Sacris Literis maximè quidem etiamſi non intelligas illic ondita, tamen ex ipſâ lectione multa naſcitur Sanctitas.* hough you underſtand not what is contain'd in Scripture, et the very reading of it does imprint in your mind many ects of Grace and Sanctity.

§. 22. We ought then always to bear in mind, that other ciences have their times apart, and that we may lay them ide when we ſhall have learnt what's ſufficient: But the udy of Chriſtian morality, which we ought to learn out of cripture and other Books writ by Holy Men, muſt never e laid aſide; it muſt laſt as long as our lives, nor ſhall we ver be able to ſay that we are ſufficiently skill'd therein. or it is not enough to know theſe Truths ſpeculatively, nd to keep them laid up in ſome corner of our memory, hey ought to be freſh and ready there, ſo that they forth- with offer and preſent themſelves, when there is any que- ſtion of putting them in practice. But this cannot be done xcept we have a continual care to renew them, and en- leavour to imprint them not only in our memories, but al- o in our very hearts.

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